

The Living Church

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NO. 5

EDITORIALS AND COMMENTS

A New Call to Unity

A NOTABLE conference in the interest of Organic Unity is to be held in Philadelphia early in December on the invitation of a committee appointed by the Presbyterian General Assembly. It is the outcome of a very earnest conviction that found expression in the General Assembly to the effect that the subject of Unity had passed its academic stage and ought now to be considered a really immediate issue. The General Assembly proposes, therefore, that we all examine the subject anew in the most sympathetic manner and see whether something really worth while cannot come of it.

We are glad to learn that our own Joint Commission on Christian Unity has accepted the invitation and will send several of its members to participate in the conference. Certainly the war has shown us anew the evils that flow from our unhappy divisions.

Certainly, too, we have learned that nothing human is so stable that its permanence in any fixed form can be assumed to be certain. The break up successively of Russia, Austria, and Germany are the happening of the incredible. In view of this actual happening it cannot be said of any possible change, that it cannot be accomplished within the next six months. It is conceivable that the grounds of a partial restoration of Christian Unity may be agreed upon before Easter of 1919. This was less incredible only six months ago than what has come to pass. God has directly taken a hand in the world's affairs and the fate of Germany shows what may happen to those who oppose His principles of right and justice.

But because God has intervened in His world as, we may reverently say, He has done, it does not follow that He has ceased to work through men. He used men to stay the triumphant march of the German, and He is likely to use men to reunite the Church if so be He is determined that the time for reunion has come. And in using men, it must be assumed that He intends they shall use all the intellectual power of which they are capable. The wrong kind of peace in the Church would be as disastrous as the wrong kind of peace between the nations. It must also be kept in mind that the Church, rightly understood, is not one of those institutions that are of human derivation. Unlike a nation it cannot be disrupted and made over again without doing violence to the ordinance of God. It is fact and not merely poetry that—

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain."

There is also this distinction between the attempt to make peace between the nations and that between the Churches. The former attempt is between parties ranged against each other as enemies. The latter is between men and organizations that feel toward each other as friends. If the will to

unite sufficiently animates us all, it is quite likely that the way to unite will be found.

But the war has shown us in the most glaring manner that peace is not the most important thing to be secured. Righteousness and justice between nations are more important than peace. So also truth and fidelity to a trust are more important in the Church than unity. Urgent as is the desire for unity, it must be distinctly subordinate to the desire to be true to principle.

Now this latter desire animates those of other religious names as it animates us—and it ought to. The result is that unity is possible only if it shall prove that principles firmly held by each party can be correlated. It is not certain that this can be done, and if it cannot be done, unity is impossible. But in that event one or the other party misconstrues the principles upon which he rests his case, since principles come from God, and God obviously holds unity to be possible. God knows nothing of principles that must be held by men in His name which yet are so antagonistic that they must clash. Therefore all the principles that ought to be conserved in the religious world are susceptible of coördination.

A GOOD DEAL of work already accomplished in preparation for the World Conference on Faith and Order ought not to be lost. Apart from the excellent work accomplished in this country, some really remarkable progress has been made in England. Several years ago committees were appointed by the two Archbishops and by the Free Churches' commissions to seek to prepare the way for this Conference. There was thus created a very strong joint committee representing those two phases of religious thought in England. In February, 1916, there was unanimously set forth by that committee a "First Interim Report" which embraced a Statement of Agreement on Matters of Faith, a Statement of Agreement on Matters Relating to Order, and a Statement of Differences in Relation to Matters of Order which require further Study and Discussion. A considerable amount of progress is shown in that report; but its chief value is due to the fact that the committee proceeded at once to begin the "further study and discussion" on the subjects of disagreement.

Two more years elapsed and last spring there was published a Second Interim Report that was revolutionary. It was printed in full in THE LIVING CHURCH of May 18, 1918, with some editorial comment. In any ordinary time it would have challenged the attention of the Christian world; but we were all so anxious, and perhaps so depressed, at that time that little attention could be secured for the document and it seems not to have become widely known in this country. When we remember that the report is signed by the leaders of Methodist, Congregational, Presbyterian, and Baptist thought as well as by leading bishops and other

Churchmen, it is startling to find unanimous agreement on the following principles:

"1. That continuity with the historic episcopate should be effectively preserved.

"2. That, in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop, as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of episcopacy, and it so remains in many episcopal communions to-day.

"3. That acceptance of the fact of episcopacy, and not any theory as to its character, should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the episcopate, but we think this can be left to the future."*

Following upon these remarkable reports, the London *Guardian*, appreciating that even the approaching end of the war ought not to eclipse the subject, printed in its issue for October 10th a symposium entitled "The Awakening Church: Unity or Sterility?" Several of the contributions to the discussion are exceptionally valuable, but one of them, written by the Rev. J. H. Shakespeare, secretary of the Baptist Union, leader among Baptists, and a member of the committee that set forth these reports, is so remarkable that we are printing it in full in this issue. Mr. Shakespeare lays stress upon the fact that the acceptance of the historic episcopate provided for in the report must be understood as implying a "return to primitive episcopacy", and that "the episcopate should re-assume a constitutional form." But writers on behalf of the Church of England in the same symposium insist quite as strongly upon the same thing. "It is inconceivable," writes the Rev. William Temple, son of the late Archbishop, "that the spiritual descendants of the Independents should submit themselves to State-appointed bishops. It is inconceivable that those who have experienced and learned to prize ecclesiastical autonomy should unite themselves with a Church whose assemblies, grievously unrepresentative, cannot even meet in such a way as to legislate for the whole nation at once, but are required by law to assemble in two sections, one for each Province, and are then fettered by a number of constitutional restrictions."

It would be a pity if representatives of the same branches of religious thought in this country as those who signed that report should seek to begin where these began rather than where these left off. Their acceptance of the historic episcopate was not a mere concession to prejudice; it was the result of a thorough study.

And we would point out that the changes in episcopal administration which these—Churchmen and dissenters alike—insisted on have all been made in this country. We have here the episcopate in a constitutional form. The method of election, by clergy and people, and the method of government, are such as these have demanded. The State-bound Church and episcopate of England may well cause members of the Free Churches to refuse to give up their autonomy. But certainly the conditions under which the episcopate is exercised in the American Church are such as to commend themselves to those who have signed the English report. Neither do we find in the report any concessions to the Free Churches which it would be difficult for us to accept. Indeed we commend to the new conferees the spirit which, according to Mr. Shakespeare, prevailed among those who collaborated in England. "In nothing," he says, "was the Christian character of the proceedings more manifest than in the anxiety of the Church of England members to recognize the place and value of the Free Churches. All the generous words of recognition were written by them. They said, not we, that our Churches had 'been used by the Holy Spirit', had 'come into being through reaction from grave abuses', and had been led

to give expression to truths and to secure rights of the Christian people which had been neglected or denied. Above all, the Report lays it down as a cardinal principle that 'the terms should not involve any Christian community in the necessity of disowning its past.'"

A difficulty that may prevent an approach to organic unity is that too many are satisfied with a mere federation of existing and independent Churches on the basis of some sort of concordat in place of true organic unity. If the Presbyterian advances are for that purpose only we shall be greatly disappointed and can easily prophesy that Churchmen will be little interested. To work earnestly to secure the ideal for which our Blessed Lord prayed is worthy of all the time we can give to it in this busiest of times; to proceed to substitute a human device of questionable value for that ideal is to lose an opportunity and to vote His method and His end a failure. Churchmen, at least, are not likely to acquiesce in such a vote.

The Christian thought of the world is *demanding* that we find a way to reconcile our difficulties. It cannot be done all at once, but a beginning can be made. A curious story comes to us from Ireland of a rather widespread movement for united silent prayer, in which Irish Churchmen and Roman Catholics and Protestants have participated, meeting separately but for a common purpose, earnestly praying God for the unity of Ireland, which seems so nearly impossible to secure by any political method.

These times are too intense for superficial considerations to stand uppermost in one's thoughts. If Christian Unity is of cardinal importance we can give time to it now with the expectation of finding a solution to the problem. If it is not, we must not even think of it until these new days of creation are past. Little thoughts and petty thinking are out of place to-day. Neither is any proposition merely academic. The precedents and the institutions of ages are wrecked and changed about us day by day.

Because we believe the subject is worthy of the hour, because we believe the road to at least a partial unity is susceptible of being found, we tender our most sincere good wishes and prayers for success to those who are to consider the subject in Philadelphia. The Presbyterian General Assembly has chosen the right time and the right setting for its call to unity.

WHAT writer, what painter, can ever interpret adequately the story of the entrance of King Albert into his Belgian capital? All around him lies the debris of fallen dynasties, discredited crowns, and crumbling or crumbled kingdoms. Those monarchs and potentates who defied the law of God and the rights of the people are humbled now into the dust. Those who survive are they who risked their crowns, their kingdoms, and their all for the cause of right.

Albert and his nation were offered a bribe such as has confronted almost no other monarch or nation in history. With the certainty of all the horrors that have come to pass if the German demand for free passage through his country were refused, Albert stood firm. Neither he nor his nation had anything to gain by the four days' battle that held the Germans at bay—except their souls. Neither did it seem that they would have lost anything by acquiescence—except their honor. Their souls and their honor were placed first; and because these were dearer to them than life they have suffered all the horrors of these awful four years, in a willingly accepted martyrdom. Now they triumph.

One compares the weak Constantine of Greece with brave, noble King Albert. One remembers Constantine's plaint to the American people some two years ago in which he said that he was trying to save his people from the horrors that had been inflicted upon Belgium. Where is he now? And what has Greece, in comparison with the priceless gift that has come to Belgium? The road to ultimate victory was the road of sacrifice. Belgium entered knowingly, willingly, upon that road. It has led her to an ineffable honor. It has made her surviving throne in these days of democracy the surest and the safest in the world.

God bless King Albert! God bless and reward the noble people of Belgium!

* The report ought to be read in full. A limited number of copies of THE LIVING CHURCH of May 18th containing it can be supplied by the publishers. Both the first and second Interim Reports are contained in the new volume by Bishop Gore (who is one of the members of the committee), entitled *Dominant Ideas and Corrective Principles*, which the Morehouse Publishing Co. expects to receive in quantity early in December. [Price \$1.40.] Only advance copies had been received in this country at this writing. We know of no separate editions of the two Reports available in this country.

IF anywhere there survives a question as to the wisdom of adopting constitutional prohibition, the revelations now being made as to the degradation of brewery intrigue must have ended it. Men may differ as to the precise limit of reasonable drinking, and THE LIVING CHURCH will never accept a code of ethics that convicts our Blessed Lord of wrong-doing. But that is almost a negligible question in the present issue of The Democracy against Brewery and Distillery Intrigue. To go without drinking is a trivial price to pay for ending their insufferable defiance of law and decency. Three generations have tried to make the liquor traffic decent and have failed. No reasonable man expects now that such an effort will ever succeed. The only thing left is for decent people to wipe out every vestige of the traffic and be through with it once and forever.

Ratification of the pending constitutional amendment is the duty of every state legislature.

THE following is the balance sheet for THE LIVING CHURCH WAR RELIEF FUND covering the period from May 11th to November 23rd, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of May 18th, page 81:

RECEIPTS	
May 11th, balance on hand.....	\$ 43.57
Acknowledged, May 18th to November 23rd, inclusive	23,094.43
Received from THE YOUNG CHURCHMAN FUND.....	457.88
	<u>\$23,595.88</u>
APPROPRIATIONS	
May 11th to November 23rd, inclusive	
Transmitted to Paris for distribution by Bishop Israel....	\$ 3,939.50
To Special Funds:	
The Fatherless Children of France	\$14,227.02
Orphans of Belgium Fund.....	1,815.50
Armenian and Syrian Relief F'd	2,588.69
Polish Relief Fund.....	190.00
Thanksgiving for the Recovery of Jerusalem Fund.....	212.15
Serbian Relief Fund.....	210.02
Halifax Relief Fund.....	9.70
Mission of Hope.....	5.00
War Commission	2.60
Red Cross War Fund.....	7.00
American Red Cross.....	87.70
French Heroes Lafayette Memorial Fund.....	25.00
Dr. Watson for his work in Paris	276.00
	<u>19,656.38</u>
	<u>\$23,595.88</u>

The following is the list of total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee. Assistance to Munich and Dresden ceased immediately after the American declaration of war.

To Paris	\$25,487.67	and	10,926.00	francs
" Geneva	4,717.02	"	8,882.00	"
" Lausanne	"	"	10,158.12	"
" Rome	7,608.08	"	11,500.00	"
" Munich	5,464.56	"	3,882.75	"
" Florence	2,225.69	"	3,500.00	"
" Dresden	2,180.70	"	5,163.75	"
" Nice	450.00	"	328.00	"
" Bishop Israel in Paris for distribution	3,939.50	"	"	"
	<u>\$52,103.32</u>	and	<u>54,340.62</u>	francs

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 25th:	
K. C. F., Marquette, Mich.....	\$ 5.00
A communicant of St. Paul's Church, Washington, D. C.....	2.00
Rev. Wm. Maltas, Stalwart, Mich.....	4.14
C. P. S., San Francisco, Calif.*	10.00
Thankoffering, E. S., New Brighton, N. Y.*	5.00
Woman's Guild, St. Peter's Church, Sheboygan Falls, Wis.* ..	3.50
Font Roll of Christ Church, Trenton, N. J.†	13.00
M. A. S. ‡	5.00
Total for the week.....	\$ 47.64
Previously acknowledged	63,626.71
	<u>\$63,674.35</u>

* For relief of French war orphans.
† For relief of Belgian children.
‡ For Holy Trinity Church, Paris.
[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"	
The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:	
48. Miss Mary Belle Johnston, Washington, D. C.—\$5 Christmas gift	\$ 41.50
72. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.—Christmas gift	2.00
73. Mrs. Octavius Applegate, Morristown, N. J.....	36.50
74. Misses L. L. and E. G. Ruddle, East Mauch Chunk, Pa.—Christmas gift	5.00
90. S. L. F. S., Philadelphia, Pa.—Christmas gift.....	5.00
106. St. Luke's Church, Ancon, Canal Zone (two children), \$5 each, as Christmas gift.....	156.00
134. M. V. N. H.—Christmas gift.....	10.00
156. Mrs. D. C. Meysenburg, St. Louis, Mo. (twelve children)	250.06
288. L. T. Block, St. Louis, Mo.....	36.50
307. St. Andrew's Church, Rochester, N. Y.....	36.50
316. Henry F. Hayne and Sisters, Charleston, S. C.—Christmas gift	5.00
317. Mr. and Mrs. Austin Farrell, Marquette, Mich.—Christmas gift	5.00
371. St. Luke's Surgical Dressings Red Cross Circle, Waverly, Baltimore, Md.—Christmas gift.....	5.00
409. Mrs. Mary I. Lewis, Racine, Wis.—Christmas gift....	25.00
432. Primary Department, Grace Church Sunday School, Charleston, S. C.....	9.00
433. St. John's Red Cross Circle, Waverly, Baltimore, Md.—Christmas gift	11.00
Total for the week.....	\$ 637.06
Previously acknowledged	38,272.30
	<u>\$38,909.36</u>

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM	
The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:	
25. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich. Christmas gift	\$ 2.00
Previously acknowledged	1,815.50
	<u>\$1,817.50</u>

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND	
K. C. F., Marquette, Mich.....	\$ 5.00
St. Timothy's Church, Massillon, Ohio.....	30.19
L. I. L., St. Paul's, Holyoke, Mass.....	2.00
Anonymous	10.00
Mrs. J. W. Martin, Pine Bluff, Ark.....	5.00
St. Cecelia's Guild, Trinity Church, Pine Bluff, Ark.....	12.00
St. Paul's Church, Sidney, N. Y.....	14.77
C. M. G. for November.....	2.00
Anne M. Ambridge, Christ Church, Chicago, Ill.....	5.00
Anon., H. E. W.....	7.51
St. David's Parish, Portland, Ore.....	5.00
	<u>\$98.47</u>
POLISH RELIEF FUND	
C. A. W., Oconomowoc, Wis.....	\$2.50
SERBIAN RELIEF FUND	
C. A. W., Oconomowoc, Wis.....	\$2.50
Mrs. A. B. Leslie, Cleveland, Ohio *	5.00
	<u>\$7.50</u>

* For relief of children.

ANSWERS TO CORRESPONDENTS

R.—The congregation should stand during the reading of the longer exhortation at Holy Communion and also during the *Gloria in excelsis*.

NOVEMBER IN HONOLULU
[With Apologies to Thomas Hood]

No threatening clouds, no stormy skies,
No frosty air that stings the eyes,
No fog that hides the sun for days,
No snow to block the travelers' ways;
No need of fires upon the hearth;
No blues—of mirthful hearts no dearth;
No winds that howl and pierce one through,
No squeak of ghosts adown the flue!
No smoking chimneys causing wrath,
No bursting pipes—no freezing bath!
No falling leaves all brown and dead,
No cold, damp sheets, no icy bed!
No lack of flowers, of fruits and trees,
No lack of sunshine, birds, and bees!
No-venber!

MAY L. RESTARICK.

AS A DROP of water, poured into wine, loses itself, and takes the color and savor of wine; or as a bar of iron, heated red-hot, becomes like fire itself, forgetting its own nature: or as the air, radiant with sunbeams, seems not so much to be illuminated as to be light itself; so, in the saints, all human affections melt away, by some unspeakable transmutation, into the will of God. For how could God be all in all, if anything merely human remained in man?—Bernard of Clairvaux.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

THE HOLY SCRIPTURES

THE Church has ordered that the glory of the Christmas revelation shall be preceded by the teaching and discipline of the four Sundays in Advent. A dominant note runs through them all: "The Son of God became the Son of Man, that the sons of men might become the sons of God." In addition, the teaching of each Sunday conveys a special message in sequence which reveals the wisdom of the Church and the value of the Christian Year.

The Second Sunday is "Bible Sunday", reminding us that "all Holy Scriptures have been written for our learning"—in private study, daily meditation, family worship, and the services of the Church. There is nothing in life to compensate a man for the loss when he neglects systematically to read and to study his Bible. It is the charter of his liberty, the answer to his heart-hunger, his stay in temptation, comfort in sorrow, and guiding star in the hour of death. It is attractive beyond all other literature not only for the force of its great ideas: God's being, man's destiny, and examples of holy living; but priceless beyond this is the fact that it enshrines the life of Jesus Christ. Although an ancient book, it is not antiquated; undated, but never out of date; imperishable, because it enshrines immortal truth. "Estimated by weight, a little child can hold it; but by the value of its contents, it outweighs the literature of the world." There is reason to believe men are studying the Bible as never before, reposing in it their implicit confidence, and finding in it their deepest satisfaction. Here are

FIVE GOOD RULES CONCERNING THE BIBLE:

BUY it: every one should own a copy, preferably the Revised Version.

INVESTIGATE it: for it is God's written revelation of Himself.

BELIEVE in it: as it enfolds God's gracious promises.

LEARN it: for it is the "sword of the Spirit", and your sword is as long only as your knowledge of the Bible.

EXEMPLIFY it: for it holds up Jesus Christ as the supreme example of the ages.

Man needs to know his destiny. A wanderer, he needs a Companion. The pathos in human history is found in man's longing for spiritual guidance, a need written in tears and in blood. "Oh, that I knew where I might find Him!" is the cry of every human heart. It is satisfied through God's revelation: "I am the way, and the truth, and the life."

Man is a child needing a Father to tell him he is not a waif, the product of blind forces impelling him to a predestined end, without regard for his personality, or his attitude toward life. He longs for the assurance that he is a member of the Creator's family, with whom it is possible to have communion, and in whose strength he can be strong; that over his life, from the cradle to the grave, and reaching into the Beyond, is the brooding care of a loving Father. Honestly seeking an answer to the question: "What of the night?", he will find it in the Bible as nowhere else. "In my Father's house are many mansions."

Seeing his life soiled by sin, weakened by enchaining habit, man longs for a Saviour. Where shall he find Him but in the Bible? The most pitiful object in life is the man enslaved by sin, growing weaker with each succeeding temptation to which he more easily yields, as his will becomes flabby, and his character deteriorates. He can never be free until he lays hold of help outside of and above himself. That help is in Jesus Christ alone. As I read my Bible it seems to me I can hear Him say: "Father, this man has sinned: let Me redeem him; He is guilty: I have paid the ransom; subject to death: I have the keys. I died: let him be pardoned; rose: let him be justified."

Let us be thankful for Bible Sunday.

Sunday.—Isaiah 40. The Prophet's message, to comfort God's people.

Monday.—Jeremiah 36. The Prophet's obligation, to preserve his message.

Tuesday.—Hebrews 4. "The word of God is living." Does it live for you?

Wednesday.—II Timothy 3. Are you profiting by the God-inspired Scripture?

Thursday.—Romans 15: 1-13. "Written for our learning," yours and mine.

Friday.—II Peter 1: 12-21. The word of prophecy, shining in a dark place. Does it light every recess of your heart?

Saturday.—Luke 21: 25-38. "My words shall not pass away." Are you learning to love them?

CONSECRATION OF SUFFRAGAN BISHOP
FOR NORTH CAROLINA

THURSDAY, November 21st, will long be remembered in the annals of the diocese of North Carolina, and of the whole Church as well, for on that day the Ven. Henry Beard Delany, D.D., was consecrated Suffragan Bishop of the diocese of North Carolina for negro work. Bishop Delany and Bishop Demby, consecrated Suffragan Bishop of Arkansas a few weeks ago, are the first two colored bishops of the American Church chosen for work in the United States. This action of the Church marks a notable step in the work among the colored race, and the Church confidently believes that the future will abundantly justify this new departure.

Bishop Delany was consecrated in the chapel of St. Augustine's School, Raleigh, N. C. Fortunately the weather was perfect, and the bishops and clergy vested in the library and went in procession across the campus to the chapel. A large number of both colored and white clergy from the dioceses of North Carolina, East Carolina, and South Carolina were present, and also several from other dioceses. The church was crowded, the great majority of the congregation being of the colored race.

The Bishop of the diocese, the Rt. Rev. Joseph Blount Cheshire, D.D., was consecrator, assisted by the Rt. Rev. Beverley D. Tucker, D.D., of Southern Virginia, and the Rt. Rev. Thomas C. Darst, D.D., of East Carolina. The sermon was preached by the Rt. Rev. Arthur S. Lloyd, D.D., president of the Board of Missions. He dealt with the importance of the step being taken, and reminded the colored race of what the Church expected of them; that privilege means responsibility, and that therefore the colored Churchmen should seek to be self-supporting.

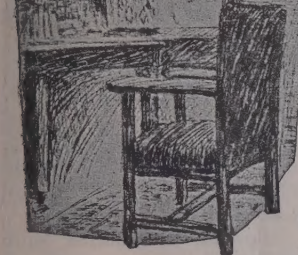
The presenting bishops were the Rt. Rev. Edwin G. Weed, D.D., of Florida, and the Rt. Rev. Junius M. Horner, D.D., of Asheville. The certificate of election was read by the Rev. Morrison Bethea, secretary of the diocese; the consent of the bishops was read by the Rev. M. A. Barber; and the consent of the standing committees by Dr. R. H. Lewis. Bishop Demby read the Litany. The attending presbyters were the Ven. Erasmus L. Baskervill and the Rev. James K. Satterwhite. The Rev. Dr. George F. Bragg acted as master of ceremonies.

It was eminently fitting that the consecration should take place at St. Augustine's School, as Bishop Delany has been closely connected with the school for over thirty years. He came there as a student, was for many years a teacher, and later became vice-principal. For the past ten years, during which he has been Archdeacon for the colored work of the diocese, he has made his home there. No colored man is better known or more highly esteemed in North Carolina among both races than the new bishop. His future work will be not only in the diocese of North Carolina, but in the other Carolina dioceses also.

THE EARTHLY CITY, which does not live by faith, seeks an earthly peace, and the end it proposes, in the well-ordered concord of civic obedience and rule, is the combination of men's wills to attain the things which are helpful to this life. The heavenly city, or rather the part of it which sojourns on earth and lives by faith, makes use of this peace only because it must, until this mortal condition which necessitates it shall pass away. Consequently, so long as it lives like a captive and a stranger in the earthly city, though it has already received the promise of redemption, and the gift of the Spirit as the earnest of it, it makes no scruple to obey the laws of the earthly city, whereby the things necessary for the maintenance of this mortal life are administered; and thus, as this life is common to both cities, so there is a harmony between them in regard to what belongs to it.—St. Augustine.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



FROM a rather unedifying book recently published, *Memories, Discreet and Indiscreet*, I quote one passage of interest. The anonymous writer has very little respect for anybody: she seems to have been embittered by a life of pleasure-seeking and to find a gloomy satisfaction

in saying hateful things about most of the people she has known—courtiers, ecclesiastics, “society women”, soldiers, statesmen, and sportsmen. She is merciless on most clergy, knowing very little about them; the Church, or the Christian Faith, poor thing! But of one she writes in this fashion:

“Mr. Stanton, known as Fr. Stanton, made me feel I wanted to be good, useful, bright, try and radiate joy wherever I went. His well-bred, handsome, and refined face was attractive; then he was a lover of humanity, a powerful preacher, and full of gentleness and pity. He was a comparatively young man when first I met him, full of energy born of health, blessed with the gifts of speech, intelligence, and money, all of which he spent lavishly in the service of his Master. He was a delightful person to have staying in the house, being bright and gay, full of anecdotes and fun, more like an overgrown schoolboy, except that he was always dignified; there was nothing sanctimonious about him. How the name of Father Stanton attached itself to him I do not know, perhaps from the children who loved him so well, with whom he used to play, and walk along the streets holding their dirty little hands.

“After a most impassioned address about seeking God’s help in our daily lives, living with Him at our side, he stood still for a moment at the back of the pulpit, almost exhausted. After throwing his arms wide in eloquent entreaty to us, his black hair tossed and falling over his white face, voice tired and husky after raising it in almost beseeching exhortation, then slowly moving to the front of the pulpit again, he leaned far over it until I feared he would fall out, clasping his hands tightly together. Without speaking a word he turned his head, looking at the whole congregation from right to left, then in almost a whisper, ‘Let us go home and ask God to put us to bed!’ It was surprising, but very telling. At times he quite took my breath away. Once, instead of giving a text from the Bible, he chose an epitaph from a tombstone he had seen in Brittany, ‘Born a man and died a grocer.’ I think he delighted in surprising and perhaps shocking people into attention. I heard him preach a begging sermon once: he did not like doing this, and very seldom would do so, but when he did was successful. Men turned out their trousers’ pockets reaching for silver, women took off their rings and bangles, and put them into the plate; he asked for nothing in vain, not even souls, for he gathered in many.”

“PUT YOURSELF IN HIS PLACE” is a most wholesome and suggestive title, isn’t it? Some imagination is required to do it; but it is well worth while. A priest was talking with me the other day about his experiences on a tour of preaching, in small churches where the usual provision was for one priest only in the chancel; and his voice was loudly uplifted in complaint of certain constantly repeated lacks. Here were some of them: No prayer-desk for the visitor, who was expected to kneel bolt upright on the sanctuary floor, without even a cushion; no Bible in the pulpit; no clock there, either—though it was the congregation that suffered from that omission; no desk on the pulpit, as if to compel the disuse of notes or manuscript; no decent lamp there, but reliance upon a remote chandelier or pillar-light. Every one of these things is an elementary necessity for comfort and efficiency; and yet in many cases the incumbent had wholly neglected them and seemed a little indignant when asked to provide them. So about food: a visiting preacher at an evening service, who has had to start by train at 5:30, virtually has had no time for supper, and expects to find it ready for him before the service begins. If he has to hurry away directly after the blessing, this is all the more necessary; yet

my friend declared he had been obliged to demand at least a cup of tea, or a glass of milk, to the evident surprise of the brother he was serving. With the increased cost of railway travel, we must be more than ever careful to pay all expenses of clergy who come on such errands, so that they shall not be out of pocket because of their kindness. And that requires us to remember that there are incidental expenses besides the bare railway ticket—cabs, meals *en route*, Pullman berths or seats, etc. These should always be included; the special preacher gives enough when he gives his time, his strength, and his brain-power; and the expenditure of his vitality ought to be reduced as much as possible. A well-known layman, much in demand as a speaker at church gatherings, told me once that his method of calculation was to note the amount of money he had before beginning a journey and at its end, and call the difference his traveling expenses. That was perhaps rather too inclusive; yet better so than the penurious way of sending a return railway ticket, as if that were all.

A GOOD PRIEST who, childless, has adopted a child, sends me this, by Edgar Guest, with a picture of his little protégée. I hope to see her some day, for he says the poem might have been written expressly for her.

“TO A LITTLE GIRL

“A rosebud ‘neath the gentle sun
Will be a rose ere June is done.
The tiny song-bird in the nest
In time will sing its prettiest
And fly away when Summer’s through
The way the old birds always do,
But, dainty little girl of three,
Your future no one may foresee.

“I look at you sometimes and try
To penetrate the by and by.
I wonder just what beauty lies
Behind the laughter in your eyes;
What gentle deeds those hands will do
When all your girlhood days are through;
What wondrous beauties I shall find
When you have left these charms behind.

“Oh, little girl upon my knee,
How many charms I cannot see
Are hidden deep within your heart?
How many smiles are there to start,
When awakened by the coming years?
And, oh! I pray not many tears
Must dim the beauty of those eyes
Now dancing with a child’s surprise.

“You’re just a dainty bud and small,
And yet within your soul lies all
The beauty that shall blossom soon
When you shall come to girlhood’s June.
And I’m the plant! May I be strong
And guard you well from hurt and wrong,
Remembering in my daily care
That you must bloom in beauty rare.”

I HEARD FR. HUNTINGTON preach a series of illuminating sermons once on the parable of the Laborers in the Vineyard; and here is a poem by Jessie B. Rittenhouse, in her book, *The Door of Dreams*, which sums up his interpretation very happily:

“MY WAGE

“I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store.

“For Life is a just employer,
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.

“I worked for a menial’s hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.”

A CANTICLE OF LOVE

"I have always found it safe to follow where Love led."—*Sidney Lanier.*

Across a dew-wet, rose-embroidered lawn
I heard a poet sing, at break of dawn,
A chant that made the garden brighter blow:
"Where Love has led 'tis always safe to go."

Again, when daylight's weary sands had run,
I heard the poet sing at set of sun:
The canticle that benediction shed:
" 'Tis always safe to go where Love has led."

"Where Love has led"—Gethsemane and loss,
Grief, pain, steep Calvary where stands the Cross—
" 'Tis always safe to go"—help me, O God,
Always to keep to paths that Love has trod!

CLARENCE URMY.

A MESSAGE TO THE PEOPLE ON BEHALF OF
THE CHURCHES OF CHRIST

IN this day of victory and of peace, the Christian Church recognizes and declares, in behalf of the nation, the deep gratitude of our people to Almighty God. It was God's hand which led our fathers across the seas to found here a new nation. It was His hand which enabled them to gain and to preserve our unity and our freedom. And now, it is His hand which has wrought this great deliverance, which has overthrown falsehood and wrong, and which has opened the way of liberty to mankind. Let us not boast of our great resources nor of our outpouring of men and wealth in the war. In grateful acknowledgment of the deeper sacrifices of others and of the clear vindication of the righteous rule of God in the affairs of men, let us thank the people who have suffered more than we, and the Lord of Hosts for victory and peace. Yet, let us thank God also that we were accounted worthy to share in the great struggle, and that in the day of need we did not falter nor fail. To God be all the praise.

And now we turn to the more difficult tasks of peace. "The morrow of victory," said Mazzini, "is more perilous than its eve." "Gentlemen," said Clemenceau to the senators of France, "we are now coming to a difficult time. It is harder to win peace than to win war." The same God who brought us victory in the war alone can help us to win victory in peace, to conquer evil in our own hearts, to overthrow wrong and selfishness wherever they are met in our national life, and to achieve God's righteous will in the redemption of human society.

It is the work of the Christian Churches and of Christian men now as it has been their work in each new era of our national history to hold up the ideals of Christ for the individual and for the nation, and to provide in Christ Himself as the Lord and Life of men the power needed for the present age.

In new and resolute purpose, with renewed faith in the sure sovereignty of God in the world, and His willingness and power to work through men, let us take up the tasks of the new day in the face of its demands and of its dangers. Let us as Christian men heed the old appeal: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

On behalf of the Federal Council of the Churches of Christ in America:

FRANK MASON NORTH,
President.
CHARLES S. MACFARLAND,
General Secretary.

On behalf of the General War-Time Commission:
ROBERT E. SPEER,
Chairman.
WILLIAM LAWRENCE,
Vice-Chairman.
WILLIAM ADAMS BROWN,
Executive Secretary.

CHAPLAIN ROLLINS WOUNDED

NEWs has been received that the Rev. Lyman Rollins, formerly of Marblehead, Mass., a chaplain with the 101st Infantry, who has won distinction in the chaplains' corps, has been wounded in the right arm by shrapnel.

FAITH is a hand whereby the soul lays actual hold on the unseen realities; and so learns to sit loosely to and detach itself from that which only belongs to time.—*H. P. Liddon, D.D.*

PROPOSED REDELINEATION OF NEW
YORK DIOCESES

COMMITTEES previously appointed by the conventions of the dioceses of New York, Albany, Central New York, and Western New York, to confer with each other regarding re-distribution of diocesan boundaries within the state of New York, met in Syracuse on Wednesday, November 13th, during the meeting of the provincial synod.

The joint meeting organized by the election of the Rev. Benjamin W. R. Tayler, D.D., as chairman, and the Rev. Theodore J. Dewees as secretary.

As a starting-point for discussion the committee representing the diocese of Central New York presented a plan of re-distribution based on compactness of territory and accessibility by means of existing lines of transportation.

After full discussion the following resolutions were passed upon motion of Mr. George Zabriskie.

"Resolved, That the associated committees here assembled, without prejudice to further consideration, approve the project presented by the committee representing the diocese of Central New York for the delineation into dioceses of the territory now comprised in the dioceses of New York, Albany, Central New York, and Western New York, as exhibited in the schedule appended hereto.

"The proposed new dioceses to be as follows:

"New York: The counties of New York, Westchester, Rockland, Orange, Putnam, Dutchess, and Richmond.

"Albany: The counties of Columbia, Rensselaer, Washington, Ulster, Greene, Albany, Schenectady, Saratoga, Essex, and Warren.

"Utica: The counties of Hamilton, Fulton, Montgomery, Schoharie, Otsego, southern half of Herkimer, and Oneida.

"Syracuse: The counties of Oswego, Madison, Onondaga, Chenango, Cortland, Tompkins, and Cayuga.

"Rochester: The counties of Wayne, Seneca, Schuyler, Ontario, Yates, Livingston, and Monroe.

"Buffalo: The counties of Niagara, Orleans, Genesee, Wyoming, Erie, Chautauqua, Cattaraugus, and Allegany.

"Northern Diocese: The counties of Jefferson, Lewis, northern half of Herkimer, St. Lawrence, Franklin, and Clinton.

"Southern Diocese: The counties of Steuben, Chemung, Tioga, Broome, Delaware, and Sullivan."

The chairman, the secretary, and Mr. Zabriskie were appointed a committee to notify the bishops of the proceedings and to obtain an expression of their views, and the diocesan committees were instructed to incorporate the resolutions in reporting to their respective conventions.

All resolutions were passed by unanimous vote.

Statistics for the proposed dioceses are as follows:

	Popu- lation	Communi- cants	Parishes	Missions	Total
New York.....	3,442,526	93,951			
Albany.....	705,252	19,048	71	40	111
Utica.....	408,018	9,705	35	35	70
Syracuse.....	500,671	11,937	28	40	68
Rochester.....	523,885	12,049	31	36	67
Buffalo.....	984,863	19,624	45	51	96
Northern.....	297,096	6,697	23	38	61
Southern.....	343,021	6,510	19	35	54
	Total Income.....	Assessments for Diocesan Expenses.....	Of which, for Episcopal Support.....	Participation in Existing Endow- ments for Episcopal Support.....	Total for Episcopal Support.....
New York.....		\$28,622	\$20,700	\$9,042	\$29,742
Albany.....	\$386,000	5,300	2,490	2,624	5,114
Utica.....	178,000	2,486	405	1,653	2,058
Syracuse.....	230,000	2,515	000	2,220	2,220
Rochester.....	198,000	3,776	1,635	1,241	2,876
Buffalo.....	404,000	5,514	2,527	1,621	4,148
Northern.....	84,000	1,666	314	1,045	1,359
Southern.....	111,000	1,846	404	1,176	1,580

The bishops are being asked either to give their approval to the proposed plan, or to signify to what modifications of it they will give approval. The whole matter can then come before the convention of each diocese involved, at its next meeting. Further consideration by the joint committee will depend, of course, on the action of the bishops and the conventions. In the meanwhile the committee will gladly receive communications on the subject, which may be addressed to the secretary, the Rev. Theodore J. Dewees, Christ Church Rectory, Binghamton, N. Y.

An Approach Toward Unity

By the Rev. J. H. SHAKESPEARE,
Secretary of the Baptist Union

THE Second Interim Report "Towards Christian Unity" is concerned with matters relating to Order. It is an attempt to face the real issues and to find a way out of the tangle of centuries. I write as one of the signatories, and while we alone are responsible for the findings, we could not divest ourselves of "a due sense of responsibility", as having been appointed by the two Archbishops or by the Commissions of the English Free Churches. The meetings of the Committee, intimate and searching, have been proceeding almost since the war broke out. I frankly confess I did not end as began. I came to see the elements and conditions of the problem much more clearly than at first. Sometimes the sense of despair and helplessness settled down upon me, but there was always the atmosphere of extreme good-will and earnest longing. The way became clearer. I venture to think that the Report merits a most serious and sympathetic reception, since no inquiry so exhaustive or so hopeful, or under such favorable auspices, is likely to be made again in our time.

The immediate purpose of the Report must be borne in mind. These proposals are put forward as a basis of discussion at a World Conference on Christian Unity. In 1913-14 the Protestant Episcopal Churches of America sent a deputation to our shores to prepare the way for such a conference, and there can be no better way than that the Churches should give sympathetic and generous consideration to the Report which deals with the questions which must arise for settlement. What, then, is the substance of the Report? In a word, that Reunion is only possible on the basis of the acceptance of episcopacy. The first of the three necessary conditions laid down runs as follows: "That continuity with the historic Episcopate should be effectively preserved." In its simplest terms, I take this to mean that in the reunited Church Bishops shall be consecrated to office by their own Order, and that the ministers of the Church shall be episcopally ordained. At first sight it appears simply astounding that a number of Free Church ministers holding leadership in their own denominations should have set their hands to such a document; but let us examine it a little more closely.

1. First of all, the setting up of this Committee was in itself a sign of the changed temper and spirit of our time. Unity must come about as a spiritual change, and must be preceded by many gracious quickenings and impulses if it is to have any value. It is not mechanical, but vital. It cannot be through the Prussian way of conquest and submission. The flower appears after the gentle rain and summer warmth have awakened the seed. We do not pass judgment upon those who had to lead the Church in days gone by, and who made division inevitable. The issues were complex, and many secular hands had a share in settling them. The Church had to tread its way of separation, though it was at the cost of spiritual power. Neither party was disposed to agree. The temper was dangerous and angry. But to-day we are a little impatient of the man who only tries to make difficulties. The war has flung us all into a new world. "To be excessively interested in the questions and practices which divide" the Churches is felt to be sinful and hateful. We are disposed to agree, and this changed temper of our time was reflected in the thought and speech of every meeting of the Committee. No doubt we felt at times that we were being hurried along by the strong current of Unity. What else could we expect, for if we committed ourselves to God, He would guide us and not leave us to our own prepossessions and prejudices.

2. In nothing was the Christian character of the proceedings more manifest than in the anxiety of the Church of England members to recognize the place and value of the Free Churches. All the generous words of recognition were written by them. They said, not we, that our Churches

had "been used by the Holy Spirit", had "come into being through reaction from grave abuses", and had been led to give expression to truths, and to secure rights of the Christian people which had been neglected or denied. Above all, the report lays it down as a cardinal principle that the "terms should not involve any Christian community in the necessity of disowning its past."

3. Again, it is stated to be a necessary condition that "The Episcopate should reassume a constitutional form". To

A Return to
Primitive Episcopacy

the student of history the Episcopate appears in some ages of the Church as a

monarchical and prelatical, rather than the Scriptural and spiritual office of a Father in God. There are still some Erastian elements clinging to the appointment of a Bishop, but the vital essence of the clause relates to the manner of election. The reëxamination of the questions which gather round Episcopacy by a number of scholars in *The Early History of the Church and Ministry* is of great value in regard to this matter. Thus Mr. C. H. Turner, in the essay on Apostolic Succession, establishes that, in the early Church, to belong to the Succession a Bishop had first to be lawfully chosen by a particular community to occupy the vacant *cathedra* of its Church. There are many Free Churchmen who conceive Episcopacy as the crown and completion of the administration of the Church. The return to that which is primitive, both in ideal and practice, would simplify the issue exceedingly.

4. It is in the third condition which is submitted for consideration that the solution really lies, "that acceptance of the fact of Episcopacy, and not any theory as to its character, should be all that is asked for." There are theories of Episcopacy which we who are Free Churchmen could not be asked to accept. For example, we do not believe that the existence of the Church depends upon any one form of government, but it is the glorious comprehensiveness of the Church of England that it does not require the acceptance of any particular theory of Episcopacy. It unites its clergy and people together in the fact, and not in the theory. Its scholars differ widely on the explanation, but all accept the fact. A moment's consideration shows that in this world we only live and work together on such a basis, on the acceptance of facts and not of theories. For example, we hold widely different theories of Inspiration and of the Atonement, but we accept the fact. As to the bread we eat, we may be idealists or plain materialists, but we all eat and live.

The Report is very gentle in tone, but at one point it becomes resolute, and rightly so. "On these lines, and on

The Peril of
Disunion

these alone, can there be Reunion. Personally, I am not under any delusion on this point. It is simply an idle

dream, it is a waste of time and breath to seek the reconciliation apart from Episcopacy, and if it could be achieved the result would be a more disastrous division than that which was healed. Is it worth while then? Our answer will depend upon the value we set on Christian Unity, and whether we regard it as a pearl of great price. We must have no other mind than that of our Lord. It is His "purpose that believers in Him should be, as in the beginning they were, one Visible Society." A primitive Christian, a Bishop or deacon, traveling in any land, found a unity which transcended all barriers of race, or nationality, or culture. It cannot be the Will of our Lord that we who love and serve Him in this Motherland should be permanently estranged from each other, and that this estrangement should find its most marked manifestation at the Holy Table, where we remember Him. There is, and must be, waste and loss in every direction so long as we are sundered. Do we not need one another for our own enrichment? We give occasion to the world to despise and ignore us so long as we place the chief emphasis upon the things which divide rather than upon those great things which unite. It is only together that we can defend the Christian Faith

No Disowning of
the Past

and Christian institutions, which are in the gravest peril, save out of the wreckage of a world at war those treasures of which the Church is the trustee, and reinforce humanity, sorely perplexed and beset, with supernatural grace.—*London Guardian*.

BUGLE SONG OF PEACE

Blow, blow, blow!
The day has dawned at last.
Blow, blow, blow!
The fearful night is past.
The prophets realize their dreams;
Lo! in the east the glory gleams.
Blow, bugle, blow!
The day has dawned at last.

Blow, bugle, blow!
The soul of man is free.
The rod and sword of king and lord
Shall no more honored be;
For God alone shall govern men,
And Love shall come to earth again.
Blow, bugle, blow!
The soul of man is free.

Blow, bugle, blow!
The rivers run with blood,
But greed and strife, and lust for life,
Are passing with the flood.
The world's great heart with grief is bowed,
The gory beast of war is cowed.
Blow, bugle, blow!
The day has dawned at last.

THOMAS CURTIS CLARK.

FRANCIS KEY BROOKE, BISHOP

AN APPRECIATION

BY THE REV. SAMUEL G. WELLES

IN the ever-narrowing sphere where pioneer work may be done, and foundations can be laid, Bishop Brooke for twenty-five years performed splendid service, not only for the Church but also as a foremost citizen of the growing commonwealth of Oklahoma. Bishop Brooke's episcopate was coterminous with the vast change in his missionary district from a land of 300,000 red men, and practically no whites, to, within fifteen years, an addition of about two million white and negro peoples, from two territories of the United States to the great state of Oklahoma, from a section of country where territory was held by Indian nations, who administered their own laws as well as enacted them, until now those civilized Indian nations have practically become merged with the white population.

The Bishop's pastoral work penetrated to the remotest places of his immense district. He spread his clergy out as widely as possible, but even using them to the utmost he was always doing a tremendous amount of "pastoring". Here it was a dying Churchwoman, who had come out from the East to be a governess in a Cherokee family, and had later married into the family and had many children. She had been cut off from the Church by her distance from any village. But, as she lay dying, she told her husband he must send for the Bishop. And the Bishop came. He always did. Or it was looking up new Church families that came crowding into the district, settling on farms or ranches, or in new towns. The first acquaintance of most of these families with the Church in their new home was through Bishop Brooke driving out to see them, and becoming their pastor and warm personal friend from that time on. He went everywhere, no difficulty or danger or distance was ever too great; and, once knowing people, he never forgot them or their needs. The writer has spent several years in missionary work in different parts of Oklahoma, and he never ceased to wonder at the marvelous personal relationship which the Bishop had established with thousands of all sorts and conditions of people, within and without the Church.

When the "Cherokee Strip" was opened for settlement in 1893, the Bishop went in with the "run" to look after Churchpeople and see that services were provided for them

from the beginning. He held services the first Sunday after the "run" in the principal new town, Enid, fitting up seats and a rude altar in the shade of the land office, the only building except tents in the town of 10,000 people. The Bishop slept at nights, on this trip, on flatcars on railroad sidings, using his vestment case for his pillow. In fording streams, before the country was settled up, he sometimes carried his vestment case on his lap because the wagon-bed was awash. Hotels with sheets for partitions, and one wash bowl and towel in the "office" in which the guests might wash up, if they so desired; and the roughest kind of fare; rough, disagreeable features of his life Bishop Brooke considered simply as part of the work. They never seemed to annoy him, much less did they ever deter him from anything which he considered in the line of his duty. An amusing instance of this was in an unusual incident—unusual, in that a school trustee objected to the school building being used for a railroads, when they were built at all; these and many other Church service, and left town with the key in his pocket. Every one else in town wished to go to the service, and there was no other place available; so the Bishop secured a step-ladder, pried open a window, and entered the building, the rest of the congregation following him up the ladder, and through the window. One Churchwoman was over 80 years old, and had to be hoisted up the ladder and through the window on the shoulders of some of the men of the congregation.

Bishop Brooke was every inch a bishop, yet no one ever stood "on his dignity" less. He never considered anything too menial for him to do, if by it some one could be helped, or the work of the Master set forward; much that he did would have been drudgery to one of a less ready wit, or whose sense of fun lacked his drollery and whimsicality. In fact, he was saved from the wear and tear of an exceedingly hard life by an inexhaustible fund of good humor and good sense. The writer spent a week with the Bishop which was to have been devoted to a series of visits to new towns, but a cyclone one night, washouts which rendered the roads impassable, the complete suspension of railroad traffic after we had once gotten into the field, made it impossible to get out again and go elsewhere. During those days and nights of uncertainty, and at times of much personal danger, Bishop Brooke's cheerfulness and charm never faltered for a second. The writer looks back upon it as one of the most profitable and delightful weeks in his life.

While the Bishop was "full of fun" and never failed to see the bright side of things, it was rare to meet one who had a saner or deeper sense of the meaning and value of each individual soul. Many of his warmest friends felt that he was too lenient with the failings of others, both clerical and lay, and held on to them long after they had proved themselves unworthy of further trust. It was their eternal welfare that was a ruling motive in his dealing with them and with all. The real things of life were very clear and vital to him, and the Church was fortunate to have as one of her master-builders in that new state, where material things have so exaggerated an importance, one who with such ability and insistence ever pointed to Jesus Christ and His Gospel as supplying the real principles of living. I know from many personal testimonies of the great value of Bishop Brooke's preaching.

Many things one might say must be left unsaid, such as the Bishop's rushing to the aid of cyclone sufferers; his care for the wounded in mine accidents, which brought about the establishment of All Saints' Hospital, McAlester; his concern for educational matters, as witness his establishment of King Hall, alongside the Oklahoma State University buildings at Norman, as a home and place of Church instruction for the young women attending the university. Another matter which showed the Bishop's great wisdom was his unfailing ability to secure good sites for the Church's buildings throughout Oklahoma.

In the death of Francis Key Brooke the Church has lost from her earthly councils a saint and a true leader, and Oklahoma a true friend and devoted worker. May he rest in the peace and light which he has so well earned!

THE NECESSITY for repentance continues until the very closing hours of life.—*Rev. T. T. Carter.*

“THE KINGDOM” AND UNITY

BY THE REV. WILLIAM CURTIS WHITE

THAT Jesus Christ came to earth to found the Kingdom of Heaven, and that it is the task of the Churches to make that Kingdom an actuality, are propositions that would find wide, if not almost universal, acceptance among Christians to-day. Further than this, it is well-nigh axiomatic that the Kingdom of Heaven can only be realized by a reunited Church. Why is it, then, that we do not have Church unity?

It might seem, at first sight, as though such general agreement on these vital points would bring about an irresistible movement toward unity. Belief in the Kingdom of Heaven as the goal of human social evolution is fundamental in our religion. For the vast majority of Christians it means the extension of the Incarnation, and implies belief that Jesus Christ is the Son of God, not merely in an ethical sense, but in being the human revelation of Deity. If we are at one in matters of faith, why can we not be at one in order and administration?

The fact is that the various Christian communities diverge as to the method for realizing the Kingdom of Heaven. The question of method is all-important. For example, it is not enough for Christians to believe in the Incarnation, unless they unite in the method whereby it is made concrete and vital for the individual. Even the present eternal rule of the Incarnate Christ in heaven is remote and unreal, unless there be a method for creating spiritual fellowship between the King and His subject. As to the Kingdom of Heaven, it is a shadowy, far-off ideal, without a method for making its blessings the present possession of the trusting soul. Our Lord surely did not contemplate a multitude of sects, all to be commended, because they are “aiming to reach the same place.” He not only foresaw the goal of social evolution, but also ordained the method for reaching the goal.

Church organization, the historic ministry, the sacraments, acceptance of the Creed, following the precepts of the Bible especially as contained in the teachings of Christ, personal acceptance of Christ, social service—these are factors in the method for realizing the Kingdom of Heaven. Our present disunity results from the varying emphasis which the Churches lay upon these different points. It is very important, in approaching the problem of unity, that we should recognize that it is a problem chiefly because of this divergence as to method. Agreement as to what constitutes a valid ministry, and as to what will insure efficacious sacraments, is absolutely requisite before we can have Church unity. Wide acceptance of the Catholic Creed, and a remarkable zeal for social betterment in every section of the Church, have not created one authoritative body that could truly be called the Catholic Church. General consent as to method is necessary before we can carry out the purpose of the Incarnation, and realize upon earth the Kingdom of Heaven.

What will make most for this desired unity is an appreciation of the real significance of the Kingdom of Heaven as proclaimed by Christ. The Kingdom is not merely an association for common worship. It comprises the social and political impulses of corporate humanity. This comprehensive aspect of the Kingdom is what makes Church unity so vital in these days. Christians must take a large view of their mission if they are to prove worthy followers of Him to whom they claim allegiance. Just now, Americans are engaged in a war to make the world safe for democracy. It ought to be acknowledged by every true Christian that genuine democracy will exemplify the Kingdom of Heaven. Democracy implies the responsibility of the individual for the general welfare. It guarantees rights, but it lays more stress on service. That is our Lord’s teaching concerning the Kingdom. He did proclaim freedom to the oppressed, but He also imposed upon all the golden rule of service.

The notion that democracy gives every man the right to do as he pleases has been forever exploded by the Russian Bolsheviks. Democracy means that every man must do what the people please. When the individual becomes useless or obnoxious to the other citizens, he is a criminal, and must be treated accordingly. Our Lord made the community paramount in legal and political matters by prescribing an appeal

to the “assembly”, when two parties at odds could not settle their quarrels privately. He therefore means that the Church, as the exponent of His Kingdom, should be an organization with broad and definite powers over its members. He also plainly says that His Kingdom is to be world-wide. The Church will lack the power to exert this universal sway unless it is one. We are learning that a democracy must have a strong central though representative authority. So the Church must have an authoritative ministry, with credentials that all Christians acknowledge.

We shall not attain unity merely by believing that the Son of God was manifest in the flesh nineteen centuries ago. Nor will agreement that the Kingdom of Heaven is the object of Christian endeavor make the Church one. We need the mind that was in Christ Jesus, the mind of humility, and also the mind of wisdom. The mind of humility will teach us not to overvalue our own preferences as to methods for realizing the Kingdom. The mind of wisdom will impart an insight into the needs of the world lying in the power of the Evil One. We shall properly correlate end to method. We shall not be so unspiritual as to lose sight of the end in our insistence upon a particular method. We shall acquire a practical sense that will enable us to choose the method which our Lord intended for the attainment of His end. For we shall reach the Kingdom of Heaven upon earth only as the Church, truly democratic, shall speak for the whole body of Christians.

A PSALM OF THANKSGIVING

PSALM LXV

FOR THE CHIEF MUSICIAN

A Psalm. A Song of David

Praise is due to God in His House,	In Zion, God, praise waits for Thee, And there the vow prepared shall be.
for His sympathy,	O Thou that hearest every prayer, To Thee shall all flesh bring their care.
and forgiveness.	Iniquities do me oppress; But Thou’lt forgive when we transgress.
God’s worshipper is blest	Blest is the man whom Thou dost guide; That he may draw near Thy blest side; That he may in Thy courts abide.
with satisfaction.	The goodness of Thy House shall us full satisfy: Thy Holy Temple fair, O Thou Lord God Most High!
God’s power and	By dreadful acts Thou wilt us answer just, O God of our Salvation and our Trust: Thou that art the Hope of all the earth, And them that dwell upon the sea’s far girth; Who by His strength the mountains setteth fast, And girded is by might and power vast; Who still’st the roaring of the seas; Their billowing disharmonies; Their people’s mad perplexities.
the world’s dependence	
on Him is	
acknowledged	
by man, and Nature	The folk that dwell afar they fear Thy dreadful voice; The morn and eve outgoing Thou makest to rejoice.
abundantly proclaims it.	Thou visitest the earth with rain, Enriching it on hill and plain; God’s stream a full flood doth contain. Thou givest grain when earth’s prepared; Its furrows have Thy water shared; Its ridges hast Thou leveled there, And softened it with showers rare; The springing blade Thou blearest fair. The year Thou crownest with Thy love; Thy paths drop fatness from above; They drop on pastures of the wild, And all the hills with joy have smiled. The pastures smooth vast flocks sustain; The valleys, too, are hid in grain; They shout for joy, and sing amain.

DONALD A. FRASER.

EVERY CHRISTIAN should have in him, together with the love of Christ, something of the heart of an Apostle. Each of us should feel that his creed is, and must be, in the best sense of the word, aggressive: it must assail the forms of sin and error which prevail around it.—H. P. Liddon, D.D.

WAY DOWN SOUTH

BY THE REV. LYMAN P. POWELL, D.D.

COTTON still is king "way down south". Yesterday we autotomiled across a whole county in Texas between acres countless of cotton—the first crop picked, the second fondly hoped-for. Every railroad platform groaned under the unwanted pile of bales "bought in" by local merchants and awaiting shipment.

After the 5 o'clock meeting at which I spoke on the moral meaning of the war, the foremost merchant in the town asked me if I had "a line on cotton". He poured his troubles out with anxious voice: "We merchants must buy cotton from the farmers round. That is the understanding. But we are hard hit. We went over the top with the Fourth Liberty Loan. We will do it again for the United War Work Council. But cotton has been falling day after day from 35 cents a pound to 28. We lose on every pound, and yet we have to buy. Will cotton keep on falling? Will peace send up the price again? What do you find people saying as you travel through the cotton belt?"

But Texans have other interests as well as cotton. They are all for fighting this war through to lasting peace. They distrust Germany even on her knees. "Suppose winter drops suddenly on the western front. Will that give Germany a chance to dig in and play the guerilla game, and keep up a show of fighting till the spring? In this county we have no foreign element. We are all natives to the soil. Our boys are over there. We want them to finish the job, and give their little brothers home a chance to work instead of fight when they grow up. 'Beat Germany with the second line of home support as well as the first line of fighting men' has supplanted the historic slogan: 'Remember the Alamo'."

Texans have no colored problem. They know how to manage "colored folks". The racial line is as sharply drawn by blacks as whites. Though I have covered a perceptible strip of this big state into which Germany could be dropped without snipping any edges, and spoken sometimes in three remote towns the same day, nowhere have I found a race problem. "The negroes know their place and we treat them right," said one of several thoughtful men a day or two ago. "We are proud of them in this great war," remarked another. "Every negro in the county gave to the Red Cross," says a county chairman, "and they will do as well in this new United Campaign drive."

Between Daingerfield and Omaha I had a good talk with the district judge whose efficient daughters—one through college—were driving the car. He told me much about the solidarity of patriotic sentiment. We were both in the afterglow of a great speech made by my companion on the platform, who happened to be visiting Daingerfield, where he was brought up, and whose national reputation now sheds glory on the town. His words—like the speaker's—took on a religious tone. From him as well as others I learned first-hand that Texans are essentially religious. They care for things worth while. They differ in denominational connections, and some of them can not quite understand how a Churchman like me can speak day after day on the religious meaning of the war with the ardor of a Methodist or Baptist. But they accept things as they are, take us visiting speakers at our face value, and as one said: "Check up Episcopalians by the standard set by Bishop Garrett and Bishop Moore, who commend the Church to all by their wisdom, friendliness, and Christian living." I do not wonder now that Bishop Moore said to me, on my first day in Texas, that he would rather work down here than anywhere else in the country.

There are certain outstanding traits of Texas people. Before I had been in Dallas a full day, Bishop Moore asked me to preach in the Cathedral. The leading editor (who would be a leading editor anywhere) with grace and tact made me feel at home. The president of the university invited me to his club meeting, and also to speak before his students. The treasurer of the University Club sent a special messenger to encourage me to move from my hotel and make the University Club my home. And the next day the Methodist presiding elder of the district near had indicated that I would

be wanted to address the annual conference of four hundred ministers now assembling in Dallas.

Texans are unfeignedly courteous. I can not forget my first out-of-town meeting. It was at Terrill. The committee called on me without delay at my hotel, and, though I left early the next morning, several—including our own useful rector there—were at the station to wish me farewell and bid me come again. The Texan voice is mellow. The Texan mind is well furnished. The Texan spirit is as transparent as it is generous. Texans are worth meeting.

They Hooverize conscientiously, and yet they feed visitors overmuch. At Pittsburg the colored waitress taking our breakfast order earnestly inquired: "How will you-uns have yo' aigs?" But eggs proved to be only the *pièce de résistance* of the elaborate morning meal; for we had also fruit, cereal, trout, steak, sweet potatoes, rice, and other substantial. They think to light the fire in your bedroom if the night is chill. They find a way to render to you kindly services not "nominated in the bond". They are gentle people.

Texas weather ought to have a word. Frost came weeks ago up north, and the summer gardens of New England have become a fading memory now that

"The frost is on the pumpkin,
And the fodder's in the shock."

But down here in November, with but a dainty touch as yet from Jack Frost's ruthless finger on the cotton boll, the gardens still are going strong. Our vegetables at dinner to-day had never seen the inside of a can. Green peas, fresh beans, new potatoes in November! They took me back to July up in central Massachusetts. But there is something in the general impression that, though the thermometer is not apt to flirt with zero and the Italian sunshine plays all through the winter, and farmers sometimes begin their spring planting in February, people "feel the cold". Houses are usually built with summer and not winter as a model. Cellar furnaces are as rare as cellars. Through three counties in three days I never saw a shut-in foundation for a single house. Brick or stone underpinning, with ample room for the wind to whistle through and chill the feet on the first floor, told the story. Even with the temperature only at 30 degrees above zero, a house may be a trifle chilly through the winter, and cough medicine much in evidence, and pneumonia like to follow influenza.

But Texas can not have all virtues to its credit. It is still a little new. The outstanding trait these days is patriotic loyalty and patriotic pride that, whether South or North, we are to-day one country, all Americans, conscious of our duty to the fighters over there, and understanding all those lines imply:

"If ye break faith with us who die,
We shall not sleep."

STRENGTH COUNTS. It is of more value than money. A strong physique means everything to the man who works with his hands. A well-developed mind is just as much to him whose occupation calls for brains. Bodily and mentally, we all know, strength is a necessity. Now, just a step higher. How strong is your spirit? If it be healthy, then you are to experience the achievements of the spirit. Strength is never kept accidentally. When the morale of an army is at its best there is military victory. In the strength of one's spirit there is triumph over sin.—Adapted.

A PRAYER FOR A SICK PERSON

BY THE REV. F. W. DICKINSON

O LORD JESUS CHRIST, Thou Great Physician of soul and body, we beseech Thee to bless and cheer Thy servant for whom we pray. Forgive him his sins. Support, strengthen, and defend him. Endue him with courage to bear pain in union with Thy saving Cross. Grant to him a sense of Thy nearness. Be present to him in his need; and, if it be Thy will, restore him to health. Implant in his mind sure confidence and strong hope. Be Thou his refuge, and in Thee let him find peace. Unto Thy gracious mercy and protection we commit him, O Holy Jesus, who with the Father and the Holy Ghost livest and reignest ever, one God, world without end. Amen.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

PENDING DEMOBILIZATION

AN active correspondent, who is deeply interested in the subject of family welfare, sends this suggestion which is well worthy of thoughtful attention at this time:

"The following idea of work with the soldiers after the war has been in my mind pretty constantly of late. I have no doubt others are thinking the same thing, however. I wish that during the time of mobilization the soldiers could be given a year or more opportunity to learn some skilled trade, that is, those of them who are not so equipped. It seems to me it would solve, in part, the problem as to what they will do with their time during this process of demobilization. Then, too, it is easy to see what an asset this would be to the nation in terms of skilled workmen.

"It has seemed to me that no one of these men should have to be thrown back into industry without being better equipped for earning a living than before answering the call for service in the trenches. With the fighting over and the time for relaxation come, one can readily see that the matter of keeping up the morale of that vast number of men will be far more difficult than during the time when men are kept on edge by the fighting itself. It has seemed to me that such a plan could so much better be carried out while the men are under the discipline and routine of the army life than at any other time. That the big majority of them would welcome such an opportunity as an outlet for their energy goes without saying."

UPHOLDING COMMUNITY STANDARDS

With regard to the new communities which war-time conditions have brought into being it will be seen, Andrew Wright Crawford says in his American Civic Association leaflet on *War Suburbs and Cities*, that the United States is furnishing the good, the bad, and the indifferent as precedents. But altogether the cause of a better America is being advanced more than we could have hoped for in a generation without the war. The adoption of adequate town plans, he points out, the passing of the gridiron, with its rigidity, the insistence upon side yards and back yards of adequate size, the creation of one agency composed of engineer, architect, and town-planner, all these are advances. It is the duty of every public-spirited citizen of America to see to it that his city does not get a result one whit less good than Portsmouth the minimum standard, and let us admit no maximum.

AN INTERESTING experiment in the way of a landlady's guild has been authorized by the pastor of the First Methodist Church in Boston. The purpose of the guild is to provide an afternoon's free and easy entertainment for these women, who are, as a rule, more closely tied down than almost any other group of women workers. Dr. Gilbert, who is in charge of the work, plans talks on subjects that have to do with their work, the social problem, the ventilation question. This group has established a white list of houses that come up to certain standards as to social privileges and cleanliness. Then by a correspondence department it is hoped to place this information at the service of young people coming to Boston. Then, through coöperation with the Travelers' Aid Society, the guild will place young people in the proper kind of lodging houses.

AMERICANIZATION work in Nebraska is to be centered in an immigrant information bureau, according to the plan backed by the Women's Committee of the Nebraska Council of Defence. They will endeavor to teach the immigrant through foreign language papers, through priests and ministers, through moving picture theaters and factories, to let them know what the bureau is and what it does. The bureau is to explain draft regulations, the soldiers' and sailors' insurance, Liberty Bonds and War Savings Stamps,

and such laws as affect the aliens. Information is to be given concerning the opportunities to learn English, how to become naturalized, where to volunteer for war service, and how to get in touch with relatives in the service.

AN EFFORT to create an American-Canadian Social Service Commission is being promoted by the Rev. Worth M. Tippy, secretary of the American Commission on Church and Social Service. The outline is an interesting one in extent and content, but there is a grave doubt whether anything more than an exchange of international experiences and courtesies is feasible at this time. In the meantime the Social Service Commission of the Church of England in Canada is making substantial progress in the way of interesting Canadian Churchmen in this great problem.

THE FINNISH PEOPLE of whom there are many in and near Minneapolis have utilized the parish plant of the Wells Memorial, connected with St. Mark's, as a meeting place for their various clubs, literary, musical, and social. The rector in speaking of this work says: "We open the doors with pleasure to these different neighbors, as we want them to feel that it is their home for large and small gatherings."

THE STATISTICIAN of the National Committee for Mental Hygiene is urging a nation-wide plan for the proper coördination of the scattering efforts of individual states and communities to care for the insane during the war, so as to do away with the waste of duplicated experimentation.

Do Your Bit to Keep Him Fit is the title of an extremely suggestive publication, issued by a sub-committee of the Council of National Defence, on civilian coöperation in combating the venereal diseases. It gives practical advice concerning what should be done along these lines.

THE FEDERAL DEPARTMENT OF LABOR has published a pamphlet dealing with the public employment offices in the United States. It was written by John G. Herndon, Jr., and contains a great deal of information and data which is particularly helpful at this time.

FOLLOWING an investigation of conditions surrounding women munition makers at Alton, Ill., the woman's committee of the Council of National Defense for Illinois has made definite recommendations for better housing, higher wages, better transportation, and shorter hours for the employees.

THE ASSOCIATED CHARITIES in Taunton, Mass., has changed its name to "The Social Welfare League, Inc." I wonder if the abbreviation "Inc." offends most people as it offends me? I do not like to think of limited liability in social matters.

THE NOVEMBER BULLETIN of the Council of Social Service for the Church of England in Canada deals with the subject of the minimum wage. The editorial office of the Council is at Synod Hall, Kingston, England.

"HEALTHY HOMES MAKE HAPPINESS" is the prize slogan which Framingham, Mass., has adopted.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

AN INCIDENT OF THE ARMISTICE

To the Editor of *The Living Church*:

SOME six years ago last spring, the Rev. Joseph Anastasi came to the diocese and city of Chicago to bring the American Church to Italians.

The equipment of St. John's Mission, with its pretty little stone church, pipe organ, and other furnishings, was loaned for the adventure, the German and other families who had previously used the mission having given place largely to Italians in the neighborhood. At first there was much persecution on the part of the Roman element in the vicinity, and much indifference on the part of the long unchurched Italians, but Fr. Anastasi and his friends persevered until now the people have learned the blessedness of giving of their time and means for the upkeep and embellishment of the "plant". More than this, they have become imbued with the spirit of devotion, as was shown on Thursday, November 7th, when the premature news of the signing of the armistice was flashed over the country.

Like many others, one of the St. John's men left his work at noon, but, unlike those who gathered for noisy rejoicings, he went directly to his priest's house to arrange for a thanksgiving service that evening. Finding no one at home, he went from house to house telling the people of St. John's to go to church that evening, well knowing that this would be the wish of their pastor.

At six o'clock he found Fr. Anastasi and told him what he had done, and how the fire was started and everything in readiness.

Fifty-five came to sing praises to Him who had triumphed gloriously. And the priest? Think you not that his soul would "magnify the Lord" at this result of his labors, and that the days of weariness and discouragement were worth the living?

There are one hundred thousand Italians in Chicago, with only ten Italian Roman Catholic parishes for them, and many of these, and those going to other Roman parishes, have grown very lax and indifferent to religion.

Fr. Anastasi's attention was called to one such community on the southwest side of the city, and last July services were started in an abandoned Methodist church. For the first five or six weeks all went well, seemingly—both Sunday and week-day services being well attended and fifty or sixty children coming for instruction, who had not learned the simplest Christian teachings.

The fifteen dollars monthly rent loomed very large, when the need of coal began to be felt, and money for repairs, especially after the ravages of the influenza, and now the mission faces its end. Only a little more than three dollars is the usual Sunday offering—just about what St. John's was six years ago, or less.

But are there not some who will lend their aid in this campaign for liberty and righteousness? Surely, if they heard the little ones singing their first hymn,

"Jesus, tender Shepherd,"

or the older ones who love to sing

"I wish that His hands had been placed on my head,
That His arm had been thrown around me,"

they would be as ready to encourage this little group as the Americans were to help the Italians on the Austrian front. These children are looking forward to their Confirmation and first Communion, and all should have a place in which to express their thanks for victory in their own tongue, as they have prayed for their soldiers in the *Chiesa di Santa Maria Vergine*.

Chicago, Ill., November 16th.

M. T. PATTERSON.

P.S.—Fr. Anastasi as yet receives nothing, not even carfare, for this other work, and spends between three and four hours each Sunday on the two trips to St. Mary's.

THE CHURCH AND THE EPIDEMIC

To the Editor of *The Living Church*:

ARE not some of our people unduly exercised over the closing of the churches during the recent epidemic?

The arguments sound very much as though the various boards of health had ordered our churches closed forever and had further demanded of the modern Phineases a cessation of all kinds of prayer.

As a matter of fact, it seems to me, the boards of health had rightly the one idea in mind: the stopping of the plague through scientific means. They are not our spiritual leaders, and had they "talked religion" in connection with the epidemic would undoubtedly have met with considerable criticism—probably from our own Churchpeople, had the members of the boards of health been Christian Scientists.

There is no one who deprecates the closing of "my" church more than I do, but this does not prevent my remembering that the boards of health did not have "my" church in mind particularly. Rather, they were considering only "places of public gathering", and in this glorious democratic country no one set of us can ask special favors when the good of all is concerned. Let us not forget that the word *church*, from a civil standpoint, includes among other monstrosities the moving picture shows of a semi-religious character, held so frequently in Protestant meeting places on Sunday evenings. Thus the general closing order protected us Churchpeople from the spread of the disease through those hotbeds of breeding.

For this reason, perhaps, the boards of health are not deserving of such severe denunciations as some are inclined to offer. A little constructive criticism will go further toward bringing about a more desirable order if a future crisis arises.

The correspondent who suggests incense is perhaps offering a wiser solution than on first reading we are aware of. For when the history of incense is studied we find its early use often was connected with the need of purification as well as with the more solemn symbolism.

Other means whereby solemn services might be attended during a plague without endangering the health of the participants surely can be devised by clergy and people. Let these be studied, that we may hereafter be ready for any emergency.

Faithfully yours, ELIZABETH MABEL BRYAN.

New York, November 15th.

To the Editor of *The Living Church*:

I WISH to publish my gratitude to my rector, the Rev. G. T. Morse of All Saints' Church, West Newbury, Mass., who on October 13th, in spite of the ban closing the churches, fearlessly opened his church for the early celebration, and gave us the opportunity to plead the Sacrifice of the Lord's Death for all those suffering and dying with the epidemic.

I pray God that if another pestilence shall visit our land His Church may prove of a braver spirit, keep her gates wide open, and witness to her faith in the power of public prayer and worship.

MARY LEVERETT SMITH.

Hill-view, Newburyport, Mass.

[CONDENSED]

To the Editor of *The Living Church*:

THE question of closing our churches—as theaters, movies, and public places are closed—is one over which there is much question.

Deeply as many feel upon the subject, we must realize that the important duty—the worship of Almighty God—was not omitted. I believe that, even without the thoughtful warning of our bishops, few priests would not have been found before the altar as usual, offering the one act of worship, praise, and thanksgiving which our Lord Himself commanded. The only difference was the loss to the congregation of the privilege of being present.

We are all creatures of habit, and too often take our Church and other privileges and duties as a matter of course. Perhaps the thought of our priest standing before the altar, alone but for his server, the holy angels, and perhaps the "two or three" pleading for all of us, may give us a deeper realization of that wonderful gift, and we may be more faithful, loving, and eager to take our part in this wonderful act of love, where "angels and living saints and dead but one communion make".

In Durham Cathedral a very prominent Congregational minister and his wife told me that they had never before realized the idea of worship, as disconnected with a congregation, or that it was the loss of privilege to the congregation if they were not

in their places; and that, with or without them, the worship of Almighty God was offered in all its reverence and beauty.

Perhaps these Sundays of closed churches may be a lesson to us, emphasizing the idea and obligation of worship.

"Tis to Thee the chant is lifted,
 'Tis to Thee the heads are bowed;
 Far less deep was Israel's rapture
 When Thy glory filled the cloud.
 Oh, our true God incarnate,
 What should Christians' ritual be
 But a voice to utter somewhat
 Of our joy and pride in Thee?"

El Paso, Texas.

JANE F. T. SARGENT.

HERETICS IN THE MINISTRY

To the Editor of The Living Church:

IN THE LIVING CHURCH of September 21st you rejoice in the fact that for many years no American priest has stated openly that he did not accept the Creed *ex animo*. I should like to give you an experience of mine.

A year ago, when on furlough in America, I was on one occasion lecturing before the members of a great institution in one of our large eastern cities, and came to know the head of the department, who was a Churchman. In the course of conversation he told me that he had lost his faith and was entirely adrift. We discussed the matter at length, and finally I said, "Why not consult your rector?" He replied that his "rector's faith and works were not of the kind to help men in doubt."

"Well, whom do you know among the city clergy?" I named two eminent priests of this man's type of Churchmanship. "Why not consult those?" "I did," was the reply, "and one told me he recited the Creed as a 'religious exercise'; the other held it as 'a pious opinion'."

Later in the year I was in a city of one of the northern New England states, and after service one of the clergy and I sat up late discussing current religious questions, when the place of Holy Communion in our service and the Real Presence came into conversation. "Presence!" he said. "Why, there is no such presence; Christ was speaking metaphorically when at the Last Supper He said This . . . Body . . . Blood; the thing would have been ridiculous to have said otherwise when He was in life among them. In the same way He had said, I am the Way, Truth, and Life. He meant no such thing as is talked of to-day. He knew this and so did those who heard Him."

So you see, Mr. Editor, yours is simply a desirable condition of things which does not exist; and because these Modernist ideas are being quietly disseminated among the faithful of to-day it is well you know of it.

I have the honor to be,

Yours in our Lord,

ROBERT W. ANDREWS,

Maebashi, Japan, St. Luke's Day.

Missionary Priest.

ALL SAINTS: ALL SOULS

To the Editor of The Living Church:

WHY should All Souls' Day be placed in our American Kalendar? "Because," say some, "there are many souls not included in the designation 'All Saints.'" But who excluded them, and by what right? Is not All Saints' Day the feast of the Communion of Saints, including the Church militant (gospel), expectant (collect), and triumphant (epistle)?

With all due respect to your editorial writer, I for one do not "pray some day to be admitted into the fellowship of All Saints"; I give thanks that I have been admitted to it, and pray so to continue in it as finally to come to those unspeakable joys prepared for those who love God.

And as for your correspondent's "practical human need, outside of all doctrinal or dogmatical consideration," would there ever have been an All Souls' Day but for the ultra-dogmatism that restricted the term "All Saints", quite unscripturally, to those who had passed out of purgatory (by whatever name called) into the Beatific Vision? In fact, is it not ultra-dogmatism to assert that any have so passed?

But when we do so dogmatize, when we have divided the faithful departed into two classes, saints and souls, then we are impelled to go on (exercising that passion for exact definition that has produced the theory of Transubstantiation and other like) and undertake to say who is and who is not among those already admitted to the Beatific Vision; and, like the good abbot of Cluny, we venture not so to count our own—and therein how may we know we are not absolutely wrong?

How much simpler, how much more "practical", to take "All Saints" in the sense of the word in Scripture and Creed. Then we can pray for grace to follow the blessed saints, for we can

learn from them all, both great and small; yes, even your careless, irreligious youth who fell at Chateau-Thierry may teach us courage and loyalty. Then, too, we may pray for them all, both small and great. God has something, we know not what in any case, to give that each one needs; for the most extreme dogmatist in eschatology will admit that there is some further access of bliss to be gained at the resurrection by the very highest saints.

If we restore All Souls' Day to the Kalendar, we shall lose part of the fullness of teaching we may now draw from the Feast of All Saints; and we shall gain—a question mark for every soul we wish to remember individually.

JAMES R. SHARP.

A PRAYER BOOK THANKSGIVING FOR VICTORY

To the Editor of The Living Church:

IN talking to a number of people who attended the thanksgiving services for peace in different parishes, I asked if they had heard the enclosed prayer used, and no one has seemed to have heard it.

This is a prayer taken from the Book of Common Prayer, and to my mind it is far superior to any I have heard. I wonder if your readers have heard it.

November 18th.

Yours truly,

ROBERT FLIESS.

The prayer is found among those to be used at sea, on page 311:

"O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. Amen."

SOCIALISM, PRO-GERMANISM, CHRISTIANITY

To the Editor of The Living Church:

THE persistence of a popular fallacy is proverbial. This fact, is illustrated by the recent letter of the Rev. Bernard I. Bell, in which he publishes his withdrawal from the Church Socialist League, on the ground that socialism is pro-Teutonic. May I respectfully and fraternally remind him that socialism is no more pro-Teutonic than is Christianity itself? Both are pro-humanity. Both had adherents who conscientiously objected to the war. Both suffered by misrepresentation. And, we may add, many conscientious objectors of both names zealously supported the Washington administration after they saw war was inevitable.

Truly yours,

JAMES L. SMILEY.

Annapolis, Md., November 12th.

[We are obliged to remind our correspondent that American socialists interpreted their own relation to the great war against the aggression of the Kaiser by the now infamous St. Louis platform. Here and there socialists repudiated that platform and withdrew, temporarily, at least, from the party that arrogated to itself the title Socialist. It cannot be said, therefore, that socialism, like Christianity, simply "had adherents who conscientiously objected to the war." The Socialist party denounced the American entrance into the war and attacked the motives and good faith of our government and people in the most venomous terms. The party must be judged by its official utterances.—EDITOR L. C.]

A MISSIONARY PERPLEXITY

To the Editor of The Living Church:

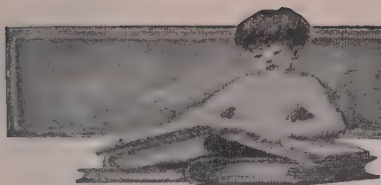
OUR correspondent writes of a new element of perplexity caused by the war in regard to clergymen and their support.

The high cost of living makes the salary much lower than what is required for a decent support. The solution given is to join several places together under one minister. Is that going to solve the problem? The one or two places added to his present charge would be, in this country, poor and weak, and would necessitate the expense of an automobile.

Would the increased salary make up for the increased expense? An automobile has been called "a rich man's toy". Let anyone who doubts this try it. In Lent, when it is most needed, the roads are usually impassable. Please tell us how to get over this difficulty.

R. BANCROFT WHIPPLE.

Longwoods, Md.



LITERARY

BIOGRAPHY

Albert, Fourth Earl Grey: A Last Word. By Harold Begbie. New York and London: Hodder & Stoughton. 2s 6d (\$1) net.

Lord Grey was a chivalrous and knightly gentleman; he was a far-sighted pro-consul; a social reformer, who exerted a strong personal influence; and was an official of distinction and vision. Americans know him best as governor-general of Canada; Englishmen know him best as a "very perfect" type of the high-minded nobleman who represented all that was highest and best in their nobility. To him the British Empire was "the supreme achievement of British genius. It sufficed even his enthusiastic nature. There is no doubt that his association with that great empire builder, Cecil Rhodes, had much to do in firing the imperial aspirations of Grey, though in temperament they were as opposite as the poles. Both had bigness of mind, while each had a different way of expressing himself, Rhodes through a certain gruffness of manner, that very often gave a wrong impression of his disposition, which was tenderness itself; Grey, through a certain courtesy that was loveliness itself." No one who ever had the privilege of meeting this man will forget his true courtliness. He was the very embodiment of *noblesse oblige*.

Harold Begbie, at the request of the fifth Earl Grey, has given us his impressions in characteristically graphic fashion. We catch a true insight into the heart and nature of this lover of men, of whom Lord Bryce said: "No more beautiful or lovable character has adorned our generation."

Earl Grey gained his first experience in the governing of other people as administrator of Rhodesia, South Africa. Here his kindly spirit gained him many admirers among all kinds of men—the magnates, the workers, and the natives. But it was in Canada that the Earl gained his great reputation. Diplomatic to a degree, he was always human. As a Canadian admirer has said: "Essentially a lover of the French-Canadian, he was determined to bring about a good understanding between the two dominant races, and he threw himself into the Quebec Tercentenary, which put a new ideal into the national life of the country and secured for all time a great national site on the Plains of Abraham."

Not the least interesting part of Begbie's appreciation is the disclosure of Grey's love and admiration for the political and social philosopher, Mazzini. So effectively has he done this that I know of one who has gotten out his six volumes of the life and letters of that great Italian and begun their rereading.

Some insight into the lovable side of Grey may be gathered from this touching story recounted by Begbie: "He was pleased that I remembered a Canadian story told to me in Quebec eight or nine years ago. 'Fancy your remembering that all these years: how delightful of you—how delightful!' This was the story: 'On a ride in strange country he managed to get lost, and coming at last in sight of a forlorn cottage he sent one of his staff to inquire if they could have tea there. When he arrived before the door of this shack he found an old Scots body standing there, who had been told that he was the governor-general. She came to his side, raised an old withered hand, and began gently stroking his thigh, looking up at him awesomely as he sat on his horse. 'There, there,' she muttered. 'I could easier talk to the Lord Jesus Christ than I can talk to you.' 'Of course you could,' said Lord Grey, bending down to her. 'You talk to Him every morning, and every evening: this is the first time you have talked to me.' I know of no story concerning him which so simply expresses the beauty of his spirit."

This little book is a model of what an appreciation should be and is heartily commended not only to all who may be interested in Lord Grey, but to all who wish to enlarge their circle of acquaintances of "gracious and gallant Englishmen".

CLINTON ROGERS WOODRUFF.

MISCELLANEOUS

The Golden Days of the Early English Church. By Sir Henry Howorth, President of the Royal Archeological Institute. E. P. Dutton, New York, 1917. 3 vols. Price \$15.00.

These beautifully printed and illustrated volumes ought to find place in every library which aims at possessing the best books on early English Church history. Sir Henry Howorth writes as an archeologist and has in various ways made important contributions to the study of ecclesiastical archeology. Incidentally he deals with many ecclesiastical matters, with some of which he is

not in entire sympathy; but he is evidently wishing to be quite fair to all points of view, and only speaks dogmatically when he is dealing with matters falling within his own special province. One who is not in sympathy with the principles of monasticism can not identify himself with the standpoint of Bede, which alone can best interpret the life of the English Church in the eighth and ninth centuries; but a kindly critic can never mislead, and evident hesitation in dealing with non-archeological matters can not diminish his authority in his own special field. This work well deserves its place among the many valuable books by English authors which the Dutton Company have introduced to the American public.

OUR VARIOUS boards of religious education are at last arousing the Church to the need of definite and systematic religious education and are giving valuable aid to clergy and teachers for methods of instruction such as the best thought of the modern psychologist and pedagogical expert has proved to be effective. But—sometimes it all works with machine-like accuracy; it lacks heart. Religion, after all, is not purely a matter of mental training. It must touch the emotions and kindle the affections. Also, it must be *interesting*, or it will not have a fair chance to do either. For this reason we welcome another book of five-minute sermons for children by Dr. Stuart N. Hutchinson, whose former volumes have shown that he can find his way unerringly to the child mind (*For the Children's Hour*, Fleming H. Revell Co., \$1.00). Dr. Hutchinson knows how to tell a story well. Our clergy might well study him, to learn the art. He does not always point the moral so unerringly—sometimes the lessons he draws are above the reach and beyond the experience of children young enough to like the stories. Nor does he give definite enough teaching about faith or prayer or public worship. We should like to see his methods adopted in driving home the simple doctrines of Christianity in a more Churchly way.

HOW SHALL harmony and coöperation between the component parts of a state be promoted? In the view of Professor Albert R. Ellingwood of Colorado College this can be clearly facilitated through what is known as the "advisory opinion", which may briefly be described as the giving of an extra-judicial opinion or advice by the judges in the court of last resort, in a given jurisdiction, to an executive officer or a legislative body. In other words, instead of waiting until an actual case arises, officials get the advice of the judges before acting. All of this sounds new in those states where there is no such provision, but in this country Massachusetts has had an "advisory opinion" provision since 1780, and even before that unofficial seeking of judicial advice was not unknown. Professor Ellingwood's book, which is published by the Macmillan Company (New York) under the title, *Departmental Coöperation in State Government*, is a thoughtful and scholarly treatment of the whole subject and abounds in citations from judicial opinions and state documents. (New York: Macmillan Co. \$2.50.)

IN DECEMBER of last year, General Allenby, commander in chief of the British forces in Palestine, entered Jerusalem at the head of a victorious army. Even amid the daily sensations of war time, it was an event to capture the imagination of the world. War-time prophecies are hazardous enough, but it is safe to say that Jerusalem is not likely to come again under a power like that which ended in the alliance between Turk and Prussian, conceived in massacre and brought forth in massacre. It is nearly a year since Jerusalem came into the peaceful possession of a great Christian power, but it is not too late to have the entry of the British made the text of a story of the Holy City, with the chief landmarks in her history touched upon, and their spiritual significance duly emphasized. Bible teachers and many others, therefore, will wish to read Dr. Gaines Glenn Atkins' *Jerusalem Past and Present* (Revell, \$1.00). He tells his story well and makes us see the City of the Great King as indeed a city of undying memories and celestial hope.

BLESSED ARE they that enter far into inward things; and endeavor to prepare themselves more and more, by daily exercises, for the receiving of heavenly secrets.—*Thomas à Kempis*.

Church Kalendar



30—Saturday. St. Andrew.
 1—First Sunday in Advent.
 8—Second Sunday in Advent.
 5—Third Sunday in Advent.
 8, 20—Wednesday, Friday. Ember Days.
 1—Saturday. St. Thomas. Ember Day.
 2—Fourth Sunday in Advent.
 5—Wednesday. Christmas Day.
 6—Thursday. St. Stephen.
 7—Friday. St. John Evangelist.
 8—Saturday. Holy Innocents.
 9—First Sunday after Christmas.
 1—Tuesday. New Year's Eve.

CALENDAR OF COMING EVENTS

7—Southern Florida Dist. Conv., Holy Cross Church, Sanford.

Personal Mention

Rev. GEORGE DUDLEY BARR, compelled by health to resign last May as priest in charge of St. Ambrose's Church, Chicago, Ill., has entirely recovered and accepted call to be priest in charge of associated churches, with residence at Steamboat Springs, Colo.

Rev. W. A. CASH will enter upon the duties of St. John's Church, San Bernardino, Cal., on the First Sunday in Advent.

Rev. JOHN A. CHAPIN becomes general secretary in the missionary district of Oklahoma, with headquarters at Guthrie. He will have charge of Trinity Church, Guthrie, with stations, and will be in residence after January 15th.

Rev. F. I. COLLINS, rector of the Church of the Messiah, Providence, R. I., has gone to Europe for a five months' visit, and while away will do missionary work under Bishop Doane. During his absence his parish will be in charge of the assistant, the Rev. Henry J. Smith.

Rev. JOHN G. CURRIER will resume his duties as minister in charge of St. Ambrose's Church, Philadelphia, on December 1st. Mr. Currier was civilian chaplain of the Gettysburg National Cemetery, which is now being demobilized.

Rev. E. H. EARLE, the only commissioned minister of the Church at Camp MacArthur, recently invited to deliver both invocation and benediction at dedication of the new Jewish synagogue building. He has also recently preached at the Fifth Street Methodist Church of Waco, Tex., been asked to address the students of the University of Baptist University.

Rev. SAMUEL EVANS has resigned from the pastorate of St. Thomas' Church, Buffalo, N. Y., effective the first of the month.

Rev. JOHN H. FERLING, Ph.D., has been offered a position in the faculty of Racine College, Racine, Wisconsin, where he may now be expected to reside.

Rev. J. LEWIS GIBBS has accepted a call to become rector of Emmanuel Church, Staunton, Va., going into residence on January 1st.

Rev. ALEXANDER HAMILTON has been called by the vestry to become minister in charge of Christ Church parish, Westport, N. Y., pending the call of a rector. His post-office address is Norwalk.

Rev. WILLIAM E. HARMANN will assume the duties of the First Sunday in Advent as rector of Emmanuel Church, Litchfield, in the diocese of Minnesota.

Rev. Dr. AUSTIN A. H. HOUBERT is in temporary residence at Utica to assist in the ordinary work of Central New York. He will perform the services at Holland Patent and Trenton and celebrate the Holy Communion at Lewiston, Clayville, and Paris Hill.

Rev. WILLIAM POYNTELL KEMPER may be expected to be addressed at 389 East Broadway, Salem, N. J. He is still, however, in charge of the church of Our Merciful Saviour, Penn's Grove, N. J.

Rev. ALFRED S. LAWRENCE has resigned the duties of the convocation of Raleigh, N. C., and has been commissioned first lieutenant and chaplain in the United States army.

BISHOP SAGE has appointed the Rev. ALFRED G. MILLER to serve as secretary of the convocation and registrar of the district of Salina, until the meeting of the convocation on January 12th.

THE Rev. ROBERT R. MORGAN, rector of the Church of St. James the Greater, and St. Paul's Church, Bristol, Pa., may be addressed at Box 436, Bristol.

THE Rev. F. ALAN PARSONS was instituted rector of St. Philip's, Laurel, Del., on November 3rd by Bishop Kinsman. He is in charge of three neighboring missions.

THE Ven. NATHAN W. STANTON, Archdeacon of Buffalo, N. Y., has changed his residence to 273 Parkside avenue, Buffalo.

THE Rev. JAMES A. G. TAPPE has accepted the call to the rectorship of St. Luke's Church, Mechanicville, N. Y., and will enter upon his duties December 15th.

THE Rev. FREDERICK THOMPSON is acting as locum tenens at St. Luke's Church, Lincoln, Nebraska.

THE Rev. CHARLES R. TYNER has accepted a call to become Dean of St. Mark's Pro-Cathedral at Hastings, Neb., taking up his new work early in December.

THE Rev. GEORGE W. VAN FOSSEN has entered on the rectorship of the Church of the Good Shepherd, at Milford, Pa., in Pike county, a well-known summer resort. He will also have charge of several nearby missions.

BECAUSE of his ordination, Dr. IRA C. YOUNG ceases to be a member of the National Council of the Brotherhood of St. Andrew. He is succeeded by Arthur J. Watling, of Webster Groves, Missouri, who represents both dioceses of the state.

In the Service

THE Rev. H. COWLEY-CARROLL of St. Stephen's Church, Plainfield, N. J., has arrived in France to act as a Y. M. C. A. hut secretary.

THE Rev. WILLIAM H. HERMITAGE, rector of St. Paul's Church, Sacramento, Cal., has been given a year's leave of absence for work in France with the Y. M. C. A., leaving on November 20th. By arrangement with the vestry Bishop Moreland will have charge of St. Paul's, assisted by other clergy of the diocese.

THE Rev. ROLAND C. ORMSBEE, rector of St. Paul's Church, Newark, N. J., has resigned, and has gone to the training school for army chaplains at Camp Zachary Taylor.

THE Rev. C. H. B. TURNER, D.D., of St. Peter's, Lewes, Del., has been appointed civilian chaplain of the naval base at Lewes by the Church War Commission.

ORDINATIONS

PRIESTS

EASTON.—On Sunday, November 3rd, the Rev. LEIGHTON HOWARD NUGENT was ordained to the priesthood in Christ Church, Cambridge, by the Bishop of the diocese. The candidate was presented by Dean Davies, who also preached. The rector of the parish, the Rev. W. D. Gould, assisted in the imposition of hands. Mr. Nugent will serve as assistant in the parish and also as vicar of several chapels.

KENTUCKY.—The Rev. CHARLES EWELL CRAIK, Jr., was advanced to the priesthood at Christ Church Cathedral, Louisville, on the morning of Thursday, November 14th, by the Bishop of the diocese. Morning Prayer was read by Mr. Craik and the Rev. G. R. Fenner, formerly a room-mate of Mr. Craik's at the General Theological Seminary. The sermon was preached by the Rev. J. R. Atkinson of Christ Church, New York, where Mr. Craik served as curate during his diaconate. The candidate was presented by his father, the Very Rev. Charles Ewell Craik, D.D., Dean emeritus of the Cathedral; the Litany was said by the Rev. R. H. Peters, Dr. Craik was epistoler, and Dean McCready was gospeler. There were ten priests in the chancel and a large congregation witnessed the ordination.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents

per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

MARRIED

FOWNES-BIGGS.—On November 16th, at the residence of the bride's parents, Sherman, Texas, by Chaplain Edward H. Earle, U. S. A., Captain HENRY GAITHER FOWNES, only son of Mr. and Mrs. W. C. Fownes of Pittsburgh, Pa., to Miss MARY DALE BIGGS, eldest daughter of Mr. and Mrs. James Biggs of Sherman, Texas.

DIED

ANDERSON.—At Garrison-on-Hudson, N. Y., on October 29th, JAMES ANDERSON, husband of Eliza Lewis. Funeral services were conducted by the Rev. E. C. Chorley, D.D., and the Rev. Walter Thompson, D.D. Interment was at St. Philip's churchyard, Garrison-on-Hudson.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

CLEVELAND.—On November 14th, the funeral of Mrs. FRANCES MERRICKS CLEVELAND, wife of Chester E. Cleveland, was held at All Saints' Church, Ravenswood, Ill. Mrs. Cleveland was a devoted member of All Saints' parish, and a woman of rare gifts and splendid mental capacity.

RAMSAY.—On October 16th, at Appleton, Wis., after an illness of only two days, Mrs. BERTIN RAMSAY, for many years one of the staunch supporters of All Saints' Church, Appleton.

STURGIS.—Entered into life eternal, November 18th, in Boston, Mass., ELLEN GARDNER, wife of Robert Shaw STURGIS.

"The souls of the righteous are in the hand of God."

WHITE.—Entered into life eternal at her home in Duke, North Carolina, Sunday, October 13th, in the twenty-sixth year of her age, SUSAN PORTER, wife of William A. White and second daughter of Edward G. and Sarah D. Rawlings. Funeral services were held in St. Timothy's Church, Wilson, N. C., October 15th, the rector, assisted by the Rev. Howard Hartzell, officiating.

"In the communion of the Catholic Church, in the confidence of a certain faith."

WILKIE.—On Sunday, November 17th, in New York City, HILDA CAROLINE WILKIE, oldest daughter of the Rev. William J. and Ellen M. Wilkie.

WANTED

POSITIONS OFFERED—MISCELLANEOUS

IN MID-WEST UNIVERSITY CITY, wanted, 20 young men, 18 to 20, high school graduates, to become postulants and assist in the missionary work while pursuing their university course. Men accustomed to Boy Scouts' work preferred. Live in community and all expenses provided while preparing for seminary. Address M. W. RECTOR, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT ORGANIST AND CHOIRMASTER wanted at St. Paul's Cathedral, Detroit, Mich. Salary \$700; good field for teaching. Apply to CHOIRMASTER AND ORGANIST, Mr. F. A. MACKAY.

POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST AND CONDUCTOR desires position where there is good organ and material for efficient choir (boy or mixed). Recitalist, expert choir-trainer, voice culture, etc. Would consider musical work in college or good school. Orchestra, choral class, piano, etc. Living salary. Address VERITAS, care LIVING CHURCH, Milwaukee, Wis.

MR. RICHARD HENRY WARREN, at liberty by reason of serious accident, would now take engagement as organist and choirmaster in important parish, where music appropriate to a dignified service is required. Address care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION as parish secretary and visitor or companion. Competent stenographer. Bishop's references. Residency preferred. Address P. S. V., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Expert trainer. Good church and salary essential. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST DESIRES POSITION with opportunities for teaching. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

REFINED WOMAN DESIRES POSITION as companion and mother's helper. Address C. M. H., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO-ENGLISH CHURCH embroidery and materials for sale, and to order. English silk stoles, embroidered crosses; \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

AUSTIN ORGANS-WAR OUTPUT restricted, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

ALTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN-IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS-If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FLORENTINE CHRISTMAS CARDS, \$1.25 dozen, assorted; little Bambino, carved frames with box, 50 cts. each, etc. 4243 P. P. Box, Germantown, Pa.

UNLEAVENED BREAD-INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

ALTAR BREADS. CIRCULAR ON APPLICATION. MISS A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.-Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING-SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING-ATLANTIC CITY

SOUTHLAND-LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 South Illinois avenue, Atlantic City, N. J.

BOARDING-NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$4.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING-SOUTHERN ALABAMA

COUNTRY, DELIGHTFUL CLIMATE, PRIVATE family; ideal place to spend the winter; hunting season opens November 1st. Address EDGECLAND ACRES, Loxley, Ala.

PUBLICATIONS

SEEING EUROPE ON BICYCLE, Guide Book for tour through England, France, Belgium, and Holland, crossing battlefield from Chateau-Thierry to Verins. Price 50c. EDGAR C. THOMPSON, Alpena, Michigan.

HOLY CROSS TRACTS-"FEARLESS Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, New York.

MAGAZINES

WOMAN'S HOME COMPANION, \$2; American, \$2; both, for a year, \$3. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

RETREATS

NEW YORK-Retreat for men. Conducted by the Rev. Fr. Harvey Officer, O.H.C. St. Ignatius' Church, West End avenue and 87th street, New York, December 14th-15th, 1918. Preparation service, Saturday evening, 8 P. M. Masses and addresses, Sunday morning, 7, 9, 11 A. M. Breakfast served. All men wishing to attend will please notify MEN'S GUILD, 552 West End avenue, New York City.

ROSEMONT, PA.-Father Hughson, Superior of the Order of the Holy Cross, will conduct a day of devotion, Wednesday, December 4th, at the Church of the Good Shepherd, Rosemont, Pa., opening with the Holy Eucharist at 10 o'clock. Women desiring to attend will notify Mrs. F. M. HARMAN, 825 Old Lancaster road, Bryn Mawr, Pa.

APPEALS

ST. AGNES' HOSPITAL, RALEIGH, N. C.

I am very anxious to get each day in St. Agnes' Hospital endowed. We estimate that the interest on \$250, added to what the patients

themselves pay, and the undesignated gifts which come to us, will take care of the hospital for one day, \$500 for day and night; \$5,000 endows an adult's bed and \$3,000 a child's. These gifts can be made in one payment or in installments.

The hospital is a department of St. Augustine's School, but I am personally responsible for raising the money to carry it on. This I have done for the twenty-two years of its existence. In the nature of things, I must shortly give up my work, and I will be very grateful to my friends if they will help me now (notwithstanding the many calls I know they have) to complete this fund. Liberty Bonds of any amount will be very acceptable for this endowment. We shall be glad to have gifts for this endowment of any smaller sums, or to be remembered by donors in their wills.

Sincerely yours,
SARAH L. HUNTER,
Superintendent and Treasurer.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free service in connection with any contemplated or desired purchases is offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Morehouse Publishing Co., Milwaukee, Wis.]

Doubleday, Page & Co. Garden City, L. I., N. Y.

Our Cities Awake. By Morris Llewellyn Cooke, Consulting Engineer. Formerly Director of Public Works, Philadelphia. Foreword by Newton D. Baker, Secretary of War. Illustrated. \$2.50 net.

Sherratt & Hughes. 34 Cross St., Manchester, England.

Social and Industrial Reform. By Sir Charles W. Macara, Bart.

Longmans, Green & Co. New York.

The Eucharistic Life. The Substance of Addresses given by Two Members of the Oxford Mission Brotherhood of the Epiphany, at the Students' Conference of the Syrian Christian Church, held at Kottayam, May 1st-5th, 1916. 90 cts. net.

Presbyterian Board of Publication. Philadelphia, Pa.

The Pulpit in War Time. By Martin D. Hardin, D.D., Charles F. Wishart, D.D., LL.D., Andrew C. Zenoss, D.D., LL.D., John M. Van Der Meulen, D.D., James G. K. McClure, D.D., LL.D., William Chalmers Covert, D.D., LL.D., David Hugh Jones, D.D., Edgar P. Hill, D.D., LL.D., Cleland B. McAfee, Ph.D., D.D., John Timothy Stone, D.D., LL.D. With an Introduction by Edgar P. Hill, D.D., LL.D. 75 cts. net.

Fleming H. Revell Co. New York.

Foch, the Man. By Clara A. Laughlin. \$1.00 net.

PAPER COVERED BOOKS

From the Author.

The Profits of Religion. An Essay in Economic Interpretation. By Upton Sinclair, Pasadena, Cal.

CALENDARS

Rev. H. P. Hames, Church of the Messiah, Brooklyn, N. Y.

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WITH THE WAR COMMISSION

No More Chaplains Will be Recommended—About Civilian Chaplains—Some Appropriations

NEW YORK, November 25, 1918.

THE secretary of the War Commission has received a communication from the adjutant general which states that "under war department orders, due to the cessation of hostilities, no more chaplains will be commissioned or assigned to duty overseas."

In other words, the war department has issued an order that no more chaplains of any denomination will be commissioned. It is impossible to say what action the war department will take in regard to the demobilization of chaplains who are already overseas or of our commissioned chaplains on duty in camps in this country. The War Commission will keep the public in touch with matters like this through the Church papers.

It now looks as if the plan of the war department were to approve of a comparatively short list of approved civilian chaplains, to send the names of these men to the camp commandant, and to allow the commissioned chaplains under such command to summon these men for occasional services as the commissioned chaplains may

deem wise. In other words, a renewal of the former status of the civilian chaplain does not seem likely.

At a meeting of the executive committee on November 20th, among the appropriations was one of \$5,000 to Bishop Tucker for a church building to be erected at Hilton, Va., in the midst of the shipbuilding community. The appropriation was made in consequence of the recent visits of Bishop Reese and the Rev. Mr. Elmendorf to that vicinity.

Another \$5,000 was appropriated to Bishop Perry for the salary of the Rev. Arthur L. Washburn, war-time assistant at Holy Trinity, Paris, and for expenses incident to the work of that position, which is principally among soldiers and sailors.

Again, \$7,000 was appropriated to the General War-time Commission of the Churches to meet the current expenses of inter-church work, including the campaign of publicity, pending the time when funds will be available from the joint campaign and with the understanding that the amounts thus advanced will be credited to the respective denominations in apportioning the total budget.

Finally, \$6,855 was appropriated to the Girls' Friendly Society to finance their war work in part between the present and the time when further funds will be forthcoming after the appeal to the Churches about the first of February.

NEW YORK CELEBRATES THE VICTORY OF RIGHTEOUSNESS

Bishop Greer's Address Read by Dean Robbins — Elihu Root Speaks at the Cathedral—Other Services

New York Office of The Living Church }
 11 West 45th Street }
 New York, November 25, 1918 }

ALTHOUGH inclement weather prevailed last Sunday in New York and vicinity, large congregations attended the church services of thanksgiving for the dawn of peace.

At the Cathedral of St. John the Divine there was a service of thanksgiving for victory at 11 o'clock. The Holy Eucharist was offered, and Dean Robbins preached the sermon. The *Kyrie, Oredo, and Sanctus* were from Gounod's *Messe Solennelle*. Handel's chorus (from *The Messiah*), "And the glory of the Lord shall be revealed", was the offertory anthem.

In the afternoon great crowds came to the service of thanksgiving of the diocese for the victory of righteousness. The special psalms were 124, 125, and 126. The lesson, Isaiah 61, was read by the Rev. Dr. Charles L. Slattery. Canon Jones sang the office. Patriotic hymns and anthems were sung.

In the absence of Bishop Greer, who was suffering from temporary indisposition, Bishop Burch presided, and Dean Robbins read Dr. Greer's address prepared for this special service. The closing words were: "Whatever kind of peace the nations may propose as their representatives meet in conference, it must be a moral peace based on righteousness. What that involves in fixing present terms or future guarantees it is not for me to say, except to express the hope and

the confident belief that it will in time be well and wisely done. But we are here in this temple of God and in the fellowship of our Christian faith, to give devout and humble and reverent thanks to God for the great moral victory which has been achieved. 'Not unto us, O Lord, not unto us, but unto Thy Name be the praise; for Thy loving mercy, and for Thy Truth's sake both now and evermore.'"

An address was made by the Hon. Elihu Root. Because of the distinguished speaker's achievements and his prominence in public affairs, the great audience hung upon his every word.

"America can meet and solve all the great problems that will be hers as the result of the war and its sudden ending," Mr. Root declared. "A difficult task lies before the civilized world with the problems of reconstruction presenting themselves in multiple phases. The public has no conception of how great and how difficult our task will be, nor of all the duties that will present themselves as the world becomes once more a world of peace, and nations, old and new, take up their lives where they left them off at the beginning of the struggle. Despite the difficulties and the obstacles that already appear, and others that will follow, there is no fear but that America can be counted upon to prove the wisest of nations in meeting the demands of the reconstruction period.

"It is a tremendous event that has just occurred," he said, in referring to the signing of the armistice. "It is the greatest event of modern history. It was a world-struggle for human freedom, and from it we learned the lesson of sacrifice. From it will flow consequences to all the nations and to all the peoples in them which we cannot yet

begin to understand or with any certainty to prophesy in their entirety.

"To-day we commemorate the ushering of the dawn of a new day—a new era. The dark night of storm is over, and now that the clouds which for four years darkened the earth have rolled away we see plainly the landmarks to guide our future course. From all the free nations of the earth men sprang to resist the evil that threatened. Many of the noblest men laid down their lives, but their sacrifice brought victory and modern civilization has not failed.

"God Himself was on our side. And so to-day, thanks to the Lord, Christian civilization triumphs. The old barbarian principle has been laid in the dust. More than anything else the result of the war, as we behold it now, is proof of the supremacy of moral force which in the end downed the evil forces let loose upon the world. Even Bismarck knew this lesson of the world—knew that cynical evil could not forever override the power of Christian civilization, but William, the Kaiser, absorbed in his vast dream of military glory, overlooked what Bismarck in his greater wisdom had understood. To-day, with the war ended and the forces of all those nations whose cause was one of right and justice and protection for the weak and equal opportunity for all dominant over all the battlefronts where autocracy tried to crush its way, William and his kind know better—they have learned the law of moral force now."

The offertory anthem was Schubert's "Great is Jehovah the Lord". The national anthem and solemn *Te Deum* was followed by the reading of the special prayer by Bishop Burch:

"O Lord, God of hosts, with thankful hearts we acknowledge Thy continuing guidance and protecting care during these past years of sacrifice and striving for righteousness, justice, and peace. We bless and magnify Thy Holy Name, offering our homage in fullest measure for that Thou hast brought victory to our arms and to our allies. Gird us, we beseech Thee, with new strength and grace to meet the tasks before us, that we may become Thy helpers in up-building the new heaven and the new earth in which truth and justice, peace and happiness may be the heritage of all Thy children upon earth; through Jesus Christ our Lord. Amen."

Two special thanksgiving services were also held in Old Trinity last Sunday. At the mid-day service there was a procession of the flags of the allies and the Stars and Stripes, together with a detachment of soldiers forming a color guard. These, with the crucifer and choristers, faced the altar while a solemn *Te Deum* was sung. The Communion office was then begun, the Rev. Joseph W. Hill being the celebrant. Dr. Manning preached the sermon, which will be reproduced in full in these columns next week.

In the afternoon there was a special service with procession of flags for the Daughters of the Cincinnati, and Dr. Manning made an address.

St. Paul's Chapel of Trinity parish had a victory service on Sunday morning. The Rev. George B. Cox celebrated the Holy Communion, and the Rev. Thomas J. Crosby preached an appropriate sermon. At night the usual preaching service was conducted by Father Huntington, O.H.C. At the close of the service all the candles in the sanctuary and on the altar (save the Eucharistic lights) were lighted and the *Te Deum* was sung.

Of the metropolis and surrounding districts it should be recorded that on the first Sunday after reception of the great and

good news churches and synagogues were well attended by grateful people in spite of the bad weather. It ought also to be recorded that there was a multitude of people seeking open churches on the preceding eventful Monday, being desirous of thanking God at the earliest moment for His great deliverance.

THANKSGIVING SERVICE

A choir of sixty voices, including twenty men in khaki, chanted the *Te Deum* and sang the Hallelujah Chorus at the Thanksgiving service at the Church of the Holy Communion. A hymn was rendered which had been written in 1863 by the Rev. Dr. Muhlenberg, the founder of the church, and became known as the President's hymn because President Lincoln caused its use throughout the land in the service of national thanksgiving. The Hon. George W. Wickersham gave an address on the Allies of America. After the service a roll of honor was unveiled and a new service flag unfurled.

ST. LUKE'S HOME

There was a musical service of patriotism and thanksgiving in the chapel of St. Luke's Home for Aged Women (Rev. Dr. Bernard Schulte, chaplain), Sunday afternoon, November 17th. Mme. Clementine De Vere Sapio sang Dudley Buck's *Fear Ye Not, O Israel*, and *The Star-Spangled Banner*. Elizabeth Garrett, the blind composer-vocalist, recently gave a complimentary song recital in the Home, which was numerously attended and greatly enjoyed.

JUNIOR CLERGY MISSIONARY ASSOCIATION

The second meeting for the year was held on November 12th, at the Church of the Holy Communion. The meeting was addressed by the Rev. William T. Manning, D.D., for some months a volunteer chaplain at Camp Upton, on The Church and the Army Over Here. Dr. Rainsford made some stirring remarks during the discussion period. If the large number of clergy present be a criterion, the association will enjoy a profitable and successful season.

At the next meeting on December 19th at the Church of the Ascension the Rev. Ernest M. Stires, D.D., will speak on The Church and the Army Over There.

GIRLS' FRIENDLY SOCIETY

The National Council of the Girls' Friendly Society met in this city on Wednesday morning. After an early celebration of the Holy Communion a business session was held at 10 o'clock, when Bishop Burch made an address. It was remarked that this was the most largely-attended meeting in the history of the council, representatives being present from as far as the Pacific slope. Encouraging reports were presented and measures proposed for extending the work of the society.

MISCELLANY

On account of the sudden termination of the war, the Rescue Sunday service at the Cathedral of St. John the Divine, planned for the afternoon of November 17th, was postponed until later.

BISHOP LAWRENCE ON THE TWENTY WEEKS' CAMPAIGN

Speaks at His Anniversary Observation—Quotations from His Address—A Tribute to the Flag

The Living Church News Bureau
Boston, November 25, 1918

TRINITY Church welcomed a most wonderful number of representative Churchmen last Saturday morning. Through the courtesy of the Standing Committee the rectors, wardens, and vestrymen and their wives were invited to a service in Trinity Church, and to a luncheon following the service, in recognition of the twenty-fifth anniversary of Bishop Lawrence, and in reinforcement of the Bishop's call to the diocese.

In his address Bishop Lawrence said:

"The men and boys are coming home! At this our hearts leap. Fathers, mothers, wives and sweethearts, brothers and sisters repeat, 'He is coming home.' Yes, we will give them a welcome, a great and worthy welcome. How shall we prepare for it? We will deck our streets and houses: we will fill our theaters and halls; we will feast and cheer them! So we will; and we will do it royally. Is that all, however?

"Those boys and men are bigger, deeper, finer than they were. They have passed through experiences, thrilling and heroic, dreadful and awful; they have known the dull routine of watching and waiting and waiting and watching, and no orders to move. Some have had the hardest testing of patience, never having heard a gun. Some have come into close grips with death.

"They will join with us in cheer and song; but there are experiences through which they have passed which they will not and cannot tell; there are moral and

spiritual experiences which tongue refuses to utter. Much of what is deepest in men remains inarticulate, unspoken throughout life; and all agree that of many of the deepest experiences in this war no man can speak adequately. Poetry may do sometime, but not now. You may walk hand in hand with your boy as he marches down the street, but something has come between you. Even the blessed Mary could not enter into the experiences of her Boy Jesus; and He could not tell her.

"We have been trying to do our part here in economies and war work; we believe that we have grown somewhat; we are more simple, more considerate and public-spirited. We have, we trust, moved a bit on to a higher plane. But those men and boys, cheering, laughing, and rough though they may be, have, if they have done their part, moved on faster and higher. Still men and boys, subject to passions and temptations, unconventional, even weak in spots, they are at bottom sound; they have caught a glimpse of the greatest deeds and things in life; they have gone beyond us.

"And now, as they come home, shall we give them our best or our worst? Shall we set before them what will unsettle or demoralize them, or with the heartiest welcome will we try to meet them on their highest level? To do that we must first gain a higher level ourselves.

"To speak plainly, my friends, the first thing that we civilians at home, the people of this state and city, have to do to prepare to welcome the men and boys is to clean up. They have been under discipline, and they have responded to discipline handsomely. We civilians, subject to laws and statutes, are to a large degree free from discipline, especially in matters of personal life and morals.

"Hence it is that in the simple question of drink and of morals the men and boys of our armies and navies are more temperate and cleaner than the men and boys of the villages, towns, and cities of Massachusetts. History has shown again and again that the return of an army, especially a victorious army, whose physical powers have been brought to the highest pitch, whose passions, roused by blood and slaughter, are reacting, are caught immediately by the lower excitements of the community and carried away by the reaction from discipline. 'The boys have suffered,' says the kindly citizen. 'Let them have their fling.'—with the result that the victorious people have found themselves and their victorious armies weakened and diseased by the very return to which all looked forward as the climax of joy.

"We are sure that our men and boys intend no such thing, that as a body they will stand to their high traditions. There is, however, always a weak minority, and they are all human: It is a fact that the national military and medical authorities are at work to-day doing everything in their power to protect the returning soldier and sailor. The state and some of the city and town authorities are no doubt alert to the situation. They are, however, helpless without the strong and vigorous support of the people, the men and women of our cities and villages.

"We, my friends, citizens of this commonwealth, have immediate duties in giving support to everything in social well-being, education, and in the support of customs and of laws which will give the men a worthy welcome and will make of our state and nation a democracy worthy of their great sacrifice.

"We are, however, not only citizens, but members of Christ's Church.

"When Christ entered the city of Jerusalem, He turned not first to the governors, to Pilate and Herod, but to the Temple; and, finding it unclean, swept it out with His scourge of small cords. The people have a right to look to and demand of the members of the Church not simply conventional goodness and piety, but strong, vigorous, militant character, pure, unselfish, Christlike.

"Hence the call come to us first, to prepare our hearts, our homes, and our Church for the home-coming of the men, and the new era of democracy. The righteousness of the nation and the purity of the Church are dependent upon the personal life of each man, woman, and child. Christ taught us the essence of democracy, the sacredness of the individual.

"This, then, is the time for us, my dear friends, to look to ourselves and work out, if it is possible, some way whereby with God's help and the leadership of the Church we may be brought to a finer and better character, and led up onto a higher plane of life and of service.

"We might give ourselves to a week or two of intense emotional revival of our spiritual life, with no doubt some marked results and some reactions. It has seemed to me better worth while to undertake something simpler and for such a length of time as will bring us to thoughts and deeds which have good hope of becoming habitual. We are pretty busy in these days. What most of us need is not more meetings and conferences, more services and engagements, but that we shall meet the every-day duties and pleasures as they come along with a finer spirit, with a devotion and consecration which gives tone and atmosphere to life. Our problem is not so much how to do fine things as to be fine; not to make some conscious effort to sacrifice ourselves for

others, but to do it all so unconsciously and gladly that it is no sacrifice, merely our pleasure; not to pull religion into the home, but to have such a religious faith and life, both father and mother, that the home atmosphere is religious; not to carry the golden rule into business so much as to be saturated personally with the principles of the golden rule that the office feels it; and when the majority of men have that spirit the chambers of commerce will naturally act on it.

"May we not, therefore, say for twenty weeks, from the first of December, the First Sunday in Advent, until Easter, each and all of us enter upon a simple course of spiritual training and discipline, so natural and so clear that it may become a part of the habit of our life?

"Our soldiers have had weeks and months of training; the results have astonished us; in body, mind, and soul the boy has grown. Discipline of body would do us all good. At all events we can enter upon a simple course of training of the soul. Simultaneousness of action is one of the essential elements in military training. Reveille throughout the camp, and all rise at once; flag raising and lowering; the national hymn; salute; all at once. We in this diocese will adopt this principle. This note of simultaneousness is nothing new or peculiar to military life. It has been a note of the Church from antiquity:—For ages Christians have risen daily to meet their Lord in the service of Holy Eucharist, repeating the identical words of the Lord; for ages they have repeated the daily offices which the pressure of modern life pressed back into the homes in family prayer which has now so nearly gone.

"Stirred by this note of simultaneousness, guided by a simple order and by personal pledge, by occasional special service, every man, woman, and child of this diocese will from December until Easter read the same few verses of God's word and offer up the same simple prayers; we will each and all make a simultaneous effort with God's help to do better and to be better.

"We make no claims of a great revival, or of great victories of character. In grateful recognition of God's goodness to us, in a desire to be more worthy of those who return, and of those who have given their lives in the service, in a determination to try to do our part better in the beginnings of a true democracy and a new era, we will give ourselves in a simple way to this time of spiritual training.

"Committees in every parish in the diocese are now organizing to make the details known to the people, and on Sunday morning, December 1st, in church, and in the afternoon through a personal visit, every man, woman, and child will have the chance to know the details and to take part."

The Rev. Malcolm Taylor, rector of St. Thomas' Church, Taunton, has raised an interesting question in his criticism of the Bishop's Call. He says the plan does not go far enough; it should be more compelling. The members of the Church need a baptism of the spirit of obedience.

This call for more discipline from the Bishop is by no means isolated. Two months ago when Bishop Lawrence called together a group of thirty representative clergymen in the diocese to confer with him as to the advisability of this twenty weeks' spiritual campaign from Advent to Easter the question was raised: Would not the Bishop assume too much authority over his clergy by assigning sermon subjects for twenty weeks. The answer was practically unanimous that each clergyman would welcome more discipline from the Bishop. Mr. Tay-

lor was not at this committee meeting which the Bishop called together, so his independent criticism is all the more interesting.

"VEXILLUM—SACRAMENTUM"

In a full-page history of the 26th Division on last Saturday, the Boston *Transcript* invited Dr. van Allen, of the Church of the Advent, as Boston's representative citizen, to write the tribute prominently printed under the above heading in the center of the *Transcript* page:

"We hail our flag as holy: no mere bit of bunting patched up by chance, but the symbol of all that we mean when we pronounce the name America. Mankind living on the double plane of matter and spirit, needs such signs, outward and visible, that it may lay sure hold on the inward and spiritual. So the blue canton proclaims national unity; the stars blazing white therein affirm the equal rights of each several state in our constellation and the stripes remind us of the glorious Revolution which brought independence to the Old Thirteen. But the flag tells us more. Where it flies in peace, there is political and personal liberty, joined with order under law. Borne in war, tyrants flee at its approach; victory has never failed to crown it; to die under it and for it is true martyrdom. Wherever it is honored, folk are happier because of what it brings: food to the starving, safety to the imperilled, deliverance to the oppressed. It is a Gospel of Democracy set against the sky; it is the Sacrament of Freedom. It stands for America as God wills America to be. God strengthen us to keep the flag stainless, and to cleanse our land from all which the flag must not cover—from poverty, luxury, vice, corruption, anarchism, aristocracy, class-spirit, greed. So, in a world made safe for democracy, Old Glory shall float forever in the van; and we, owning no master, renew our loyalty to the inheritance and duty of free men whenever the sight of it gladdens our eyes."

Those who attended the Church of the Advent on November 17th found that the rector had added a new red letter day to the kalendar. The order of services was that appointed for the "Sunday after the End of the Great War".

RALPH M. HARPER.

DEATH OF REV. W. V. WHITTEN

THE DEATH of the Rev. William Vesey Whitten occurred on November 1st in Nashua, Iowa, where since the first of April he had been in charge of St. Mark's Mission. The Rev. Mr. Whitten was born in Quebec in 1844, a son of a clergyman of the Church of England in Canada. He came to the United States in 1869, going to Iowa, and in the same year to Nebraska, where he resided for more than twenty years. He was ordained deacon by Bishop Clarkson in 1885 and advanced to the priesthood three years later by the same Bishop. In the diocese of Nebraska he served at Ashland from 1876 to 1879; at Plum Creek from 1881 to 1885; at Falls City from 1885 to 1892. In the latter year he came to Iowa to become rector of St. Andrew's, Chariton, where he remained until 1902. Later he was in charge of churches at Fairfield, Charles City, and Nashua; and served from 1897 to 1901 as secretary of the diocese of Iowa.

Mr. Whitten was twice married, first to Miss Letitia A. Reeve and in 1913 to Mrs. Helen Parish of Nashua. His wife and three daughters survive him.

Mr. Whitten had undergone an operation which was expected to restore his health, but this hope failed. The body was taken to Crete, Nebraska, for interment.

PENNSYLVANIA DIOCESE WILL DEVELOP DIOCESAN CHURCH

*On Site of Church of the Ascension
— Sunday School Institute —
Every-Member Campaign —
Faith and Order*

The Living Church News Bureau }
Philadelphia, November 25, 1918 }

ON Sunday, November 24th, the Rev. G. Woolsey Hodge, D.D., formally announced to his people that the Church of the Ascension has ceased to be, and that henceforth the parish would be known as St. Mary's Church.

Behind the change of name is an interesting bit of history. By the will of Mrs. Henry W. Watson of Langhorne, who died several years ago, the trustees of the diocese received \$100,000 to erect a church in the district south of Market street, between the Delaware and Schuylkill rivers. After survey of the field, it was decided that the money could best be used at the Church of the Ascension, enlarging the present edifice and adapting it for use as a diocesan church. The plan was approved by the vestry of the Church of the Ascension, who voted to change the name of the parish to St. Mary's to conform to the terms of Mrs. Watson's will.

Hereafter the Bishop will hold all ordinations and special services at the Diocesan church, and ultimately it is planned to make it the missionary and business center of the diocese.

SUNDAY SCHOOL INSTITUTE

Under the general title of The Vitalization of the Church School, a most thorough presentation of the Christian Nurture Course was given at the fall meeting of the West Philadelphia branch of the Sunday School Association of the diocese which was held last Thursday evening, November 21st, in St. Philip's Church. The speakers were the Rev. William E. Gardner, D.D., Mrs. John Loman, and the Rev. Frederick E. Seymour. The attendance was so large that it was necessary to use the church instead of the parish house, and the presence of clergy and teachers from other sections of the city and the suburbs testified to wide interest in better lesson material in the Sunday schools.

EVERY-MEMBER CAMPAIGN

The date of the every-member campaign for Philadelphia and vicinity has been definitely fixed for the week commencing March 23, 1919, and culminating on Sunday, March 30th. In country portions of the diocese the campaign will be later. The Rev. Horace W. Stowell, field secretary for missions in the Province of Washington, has a room in the Church House and will confer with the central committee which is preparing a statement of the object, preparation, and conduct of the campaign.

FAITH AND ORDER

Representatives of the evangelical communions of the city were the guests of Bishop Rhinelander at a luncheon on Wednesday, November 20th, and plans were discussed for a conference on faith and order, the ultimate object of which is to unite all the forces of Christendom—Roman Catholic, Greek Orthodox, and Protestant—into one great body.

Robert H. Gardiner of Gardiner, Maine,

secretary of the Church's Commission on Faith and Order, told of progress already made toward such a conference when the outbreak of the war brought everything to a standstill. He said that within a month two commissions would be sent to Europe. One will confer with the Church leaders of northern Europe, including the Patriarch of All the Russias; another will convey an invitation to Pope Benedict to have the Roman Catholic Church represented at the conference, and will make a similar request of the Metropolitan of Greece.

CHICAGO DEANERY HEARS ABOUT DIOCESAN MISSIONS

*Among Colored People — In Rural
Districts — A General Survey —
Victory Services — Debt Reduced
at Ravenswood*

The Living Church News Bureau }
Chicago, November 25, 1918 }

MANY phases of missionary work in the diocese and the urgent need of more Church extension here were earnestly discussed at a well-attended meeting of the Northeastern Deanery at Grace Church, Chicago (Rev. Dr. Waters, rector), on Monday, November 18th. Dean Edwards celebrated at the Holy Communion, assisted by the Rev. W. S. Pond. At noon a stirring address was made by Captain Joy Clark of the American Red Cross, formerly in American field service and infantry and aviation, but invalidated home. Capt. Clark was confined in and escaped from three German prisons, was wounded three times, and was awarded the *croix de guerre* with palms. The Rev. Dr. Hopkins opened the missionary topics in an able statement of The Church's Mission to the Colored People.

In acknowledging the generous hospitality of the rector and women of Grace Church, Dean Edwards spoke affectionately of Dr. Clinton Locke, "the Dean" as he was always called, and of the old annual meetings of the deanery at Grace Church. The general subject of the afternoon was The Call of the Church, in which a survey was made of conditions in the diocese, and the challenge to the Church to undertake greater things was emphasized. Dean Edwards afterwards turned the meeting over to the missionary scouting committee of the deanery, which was reappointed for another year. Other committees were appointed. The Rev. G. A. MacWhorter was reelected secretary, and the Rev. H. E. Johnstone, treasurer.

The Rev. Edward S. White spoke at the morning session on Church Extension in Rural Centers, making special reference to St. Ignatius' mission, Antioch, begun by him on July 11, 1915, and ministered to chiefly by students from the Western Theological Seminary and laymen from Libertyville. The mission now has property valued at \$6,000, free of debt, with only \$500 aid from the Board of Missions. There are fifty communicants, with a confirmation class of twelve, soon to be presented. There are fifty-five in the Sunday school. He claimed that this work is not necessarily exceptional, that our Church should have a

CONVOCATIONAL MISSION

The Chapel of the Transfiguration, the newest mission of the South Philadelphia Convocation, was dedicated on Wednesday evening, November 20th. It is located at Stone House and Stamper's Lane, in the extreme southeastern end of the city, a neglected section, having no public schools and no churches, except a small Baptist mission, previous to the starting of the convocational mission two years ago. The Bishop was assisted by the Dean of the Convocation, the Rev. Dr. Tomkins, and the choir of St. John's Church, Third and Reed streets, furnished the music. In connection with the dedication, a class of eleven persons was presented for Confirmation by the Rev. H. T. Morrell, the minister in charge.

CHARLES A. RANTZ.

peculiar genius in the rural field, as it has had in England, where many great leaders have found their work in the country parishes. Our great need is adequate superintendency of the young men just out of the Seminary, most of whom have never before been left on their own initiative. They have the theory, but without a *guided* practice they often fail. There should also be some provision of a priest to minister in newly opened fields, giving new work an impetus which cannot be secured with lay ministrations. This can only be supplied in the person of an archdeacon, or general missionary, whose Sundays are free and whose sole concern is for Church extension.

PARISHES HOLD VICTORY SERVICES

A most impressive "victory service" was held at old St. James' Church, on Sunday morning, November 17th. An imposing procession from the parish house through Huron street to the entrance of the church on Cass street was led by the First Regiment Naval Band, of Great Lakes, of which Mr. John W. Norton, the choirmaster at St. James', is the bandmaster. Following the band came the crucifer with a long line of standard bearers with the flags of the allied nations. Then came the consuls of the allies, and officers of the United States army and navy. The reverend clergy followed them. The service began with Sousa's processional march, *Semper Fideles*, by the First Regiment Band, which also played other numbers. Well-known hymns and national songs were sung with unusual heartiness by the congregation. The anthem was Kipling's *Recessional*. The rector, Dr. Stone, was the preacher. At the end of the form of the service was a list of The first 140 men from St. James' who have enrolled or enlisted in some military or naval capacity in connection with the war.

The Church of the Redeemer (Rev. Dr. Hopkins, rector) was another of the larger city parishes that held impressive "victory" services on the same day. At the choral Eucharist at 11 o'clock the congregation rose in a body when asked to accept the missionary apportionment for 1919, as suggested in a letter written by the Bishop to his clergy, which we quoted last week. This parish has six gold stars on its service flag, and held a commemoration service for the fallen on Sunday, November 10th.

DEBT REDUCED AT RAVENSWOOD

The rector and congregation of All Saints', Ravenswood, are happy in their efforts of the past two Sundays to meet a

mortgage payment on November 21st. Two weeks ago the mortgage fund was large enough to pay the half yearly interest and a little over one hundred dollars in addition. Dr. Anderson appealed for liberty bonds as a thank offering for the cessation of War and asked for a \$500 payment on the principal. But as a result \$1,000 in Liberty bonds was subscribed. For over thirty years a mortgage of \$6,500 stood on the Church property, which by great effort on the part of the present rector is now reduced to \$2,500. The contributions have come in small sums, as there are no rich to meet the parish obligations. Every gift meant real self-sacrifice.

EPIPHANY, CHICAGO, PLANS GOLDEN JUBILEE

Great preparations are being made at the Church of the Epiphany, Chicago (Rev. H. W. Prince, rector), for its approaching golden jubilee the first week in Advent. Bishop Anderson and Bishop Morrison of Iowa will respectively open and close the week of festivities, which begin with baptismal and confirmation services. The Bishop of Iowa is expected to spend the greater part of the week as a guest at his former parish.

Other events of the week include a luncheon to the clergy of the diocese, a parish bazaar and supper, and a choir concert. The Rev. Dr. John Henry Hopkins is to be special preacher at a consecration service for workers on the Friday of the anniversary week, when the Advent Call will reach its climax.

"A distinctive feature of the whole plan is an earnest effort to add a considerable sum to the endowment fund of the parish. This effort will receive its impetus from a reception to former and present members and clergy of Epiphany. Donations already received and pledges made will be announced at that time.

Epiphany is fortunate in having so many of its former rectors and assistants living in the Middle West. The last four predecessors of the present rector, as well as other assistants, are all within easy reach of Chicago, or are actually within that city. It is expected that every one of them will be at the reception. These include as rectors the present Bishop of Iowa, the Rev. J. H. Hopkins, D.D., the Rev. L. P. McDonald, D.D., and the Rev. F. C. Sherman; and as assistants the Rev. Messrs. G. P. Pratt, E. H. Merriman, and M. J. Van Zandt.

H. B. GWYN.

IN THE INTEREST OF CHURCH UNITY

THE GENERAL ASSEMBLY of the Presbyterian Church in the U. S. A. has taken the initiative in a new movement looking toward organic Church unity. Invitations have been sent to various religious bodies to confer informally on the subject, and the invitations have been accepted by the Congregational churches; the Disciples; the Evangelical Synod; the Methodist Episcopal Church; the Moravian; the Presbyterian Church in the U. S. A.; the Protestant Episcopal Church; the Reformed Church in the U. S.; the Society of Friends, and the United Presbyterian Church.

Our own joint Commission on Christian Unity is acting on behalf of the Protestant Episcopal Church. The conferences are to be held in Philadelphia from December 4th to 6th.

NEW WARDEN FOR DE LANCEY DIVINITY SCHOOL

ON NOMINATION by the Board of Religious Education to the Standing Committee the Rev. George Sherman Burrows, rector of

St. Mark's Church, North Tonawanda, has been appointed by the Standing Committee, acting for the Bishop, to succeed the late Rev. Thomas B. Berry, D.D., as warden of the De Lancey Divinity School of the diocese of Western New York. Mr. Burrows is well fitted for the post, having been the lecturer on liturgics, homiletics, and pastoral care all during Dr. Berry's wardenship. He has been rector of St. Mark's for the past nineteen years, is secretary of the diocese, and also grand prelate of the State of the Masonic order.

FURTHER ASSISTANCE FOR CHURCH WORK IN PARIS

THE REV. DR. SAMUEL N. WATSON is about to start for England. Since the report printed recently in THE LIVING CHURCH, he has received direct from individuals \$400 for the Church in Paris, \$500 to bring Christmas cheer to a village in Belgium, and a magnificent gift of \$12,475 from the people of Akron, Ohio, in which city Dr. Watson was formerly rector of St. Paul's Church, accompanied by a letter of appreciation of his work with them and of his later work in France. This amount is to be divided between various forms of work for French, Belgian, and Serbian relief.

Dr. and Mrs. Watson are hoping to be in France soon after Christmas.

NEVADA ENTERS PROHIBITION RANKS

IN THE address of the Bishop of Nevada to convocation in 1916 was the following paragraph: "From careful observation and many inquiries I have come to the conclusion that the time is at hand for the inauguration of a movement looking to putting on the statute book a prohibition law. I believe this end will be best and most quickly attained through the initiative. In the matter of prohibition there is no question—only the need of drafting a law without a hole for the escape of a drop. There is no doubt where the Church stands on this important matter. The only question is how hard will the individual Churchman work to better conditions in the state of Nevada. The passing of this law would do more for the best interests of every resident than anything else. Your efforts can be expended to no better purpose surely. I am sure you will put this convocation on record as standing unqualifiedly for improvement in the liquor situation."

Convocation considered the matter and passed a favoring resolution. The petition and bill were drawn up by a committee of convocation. The petition received over 8,000 signatures, instead of the 3,000 needed. The legislature of 1917 refused to pass the law, and a campaign of education was begun.

The bill was placed on the ballot this month, according to law, and carried by a majority of 5,000. The law goes into effect December 16th, and is bone-dry in the driest measure.

A PATRIOTISM OF RELIGION

DOUBTLESS many have heard of a movement in the Church, headed by Mr. George Klinge, of Summit, N. J., which makes earnest appeal to parents, that they once more gather the children into the pews, in assemblies of worship. Many adults are absent from public worship in these days, the movement asserts, for no other reason than that their parents did not lead them to the House of God. Success in war cannot save this country from internal strife,

and eventual decay, unless the parents of this and coming generations awaken to the necessity of giving depth and power to the spiritual life of the national soul, through spiritualizing the children. Leaders interested in the fullest development of this movement of a high patriotism ask clergy and people to exert their own spiritual influence, that the result may be profound, building stronger the foundation of the republic.

DEATH OF REV. G. P. TORRENCE

THE SUDDEN death of the Rev. George Paul Torrence on November 21st removes from the lists of the active clergy of the diocese of Southern Ohio one whose faithfulness and ability, devotion to principles, and missionary zeal will be sadly missed. He was rector of Trinity Church, Hamilton, and also in charge of Holy Trinity Mission at Oxford, a college town. While visiting one of the educational institutions there he suddenly succumbed to a heart attack.

The funeral service, held at Trinity Church, Hamilton, on Monday, November 25th, was conducted by the Right Rev. Boyd Vincent, D.D., Bishop of the diocese, assisted by the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City, a schoolmate of the deceased; Archdeacon Dodshon, as representative of the Right Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the diocese; the Rev. Gilbert P. Symons, rector of Christ Church, Glendale; and the Rev. George C. Dunlop, rector of the Church of the Advent, Cincinnati. Many of the other Cincinnati clergy were present and the remains were laid to rest in Spring Grove Cemetery, Cincinnati, in the family lot.

The deceased was a member of a prominent Cincinnati family, his father being at one time president of the Chamber of Commerce and his uncle mayor of the city.

DEATH OF REV. ARTHUR BRITTAIN

THE REV. ARTHUR BRITTAIN, rector of St. John's Church, St. Louis, Mo., died suddenly on Wednesday, November 20th, at St. Luke's Hospital, after an acute attack of heart disease accompanied by bronchial pneumonia. He had had a burial service in the afternoon and had returned to the rectory, from which he telephoned for a doctor at about 5. When the doctor reached him at 6 he found him on his knees, where he had fallen from his chair in great agony. Two of his boys were with him. It was nearly 10 o'clock before he could be placed in the hospital, and he lived about ten minutes after reaching his room.

Mr. Brittain came to St. Louis from England fifteen years ago, after meeting Bishop Tuttle in London. He was so impressed with Bishop Tuttle that he asked to come back to America with him. The Bishop consented and assigned him to a parish at DeSoto. A few years later he was made city missionary of St. Louis, and six years ago became rector of St. John's. He was naturalized. Before coming to the United States he had served as a missionary for many years in the South Sea Islands, and was on a visit to England when he met Bishop Tuttle. Mr. Brittain was a bachelor and is said to have reared and educated scores of boys. One of his adopted sons was Carl Bowden, winner of a Rhodes scholarship, who was at Oxford when the war began, at once volunteered with the British, and is now with the American Expeditionary Force. The Griswold Home for Boys was founded by Mr. Brittain.

Burial was from St. John's Church on Saturday, the 23rd, and was participated in by the bishops and other clergy of the diocese.

FOOD FOR THE NATIONS' TABLES

THE WORLD'S food problem is emphasized rather than lessened by peace. For the armistice opens isolated places where war's victims would have starved unknown and unnoted. Only restored economic balance can bring back the conditions of peace. Herein lies Christianity's problem.

"All men are pondering now the new conditions in the world under peace," declares a writer for the United States Food Administration. "During the last year the influence of the churches has been unmeasured toward making vivid the flame of devotion and sacrifice for the nation's cause, intensifying and purifying the war conscience."

"Now the spirit to be awakened and quickened is that of devotion and sacrifice for freedom's cause, broadening and deepening the world consciousness, as though that far-off divine event toward which all things created move were now within reach of our apprehension; as though the universal Gospel once proclaimed were at last to be grasped by the communion of all living."

"The frequent choice of 'the common table' as a pulpit theme is recognition of this new thought that by sharing food, as it were a sacrament, the unity of the family of nations is to be approached. The inter-allied food council was the first expression of organic international life apart from purely military efforts, and the symbolism of sharing food as a means of enlisting intimate sympathies has repeatedly attracted thought."

"As you lay stress on these topics you forward the patriotic purpose by which America's food pledge is to be kept—for humanity and for the larger purposes beyond our ken, so to hasten the long-promised time when wars shall be no more."

HELPING STARVING CHILDREN OVER SEAS

THE NORTHWARD march of the British army in Palestine has been balanced by the steady and ever increasing march southward of tens of thousands of Armenian and Syrian refugees. The men had been killed months before. Many of the women, all but dead, clung to life that in some way they might obtain food for their perishing children.

At least 400,000 starving children must now look for their very life to America. The Sunday schools of the United States and Canada hear the cry from far-away Bible lands. To help provide food \$2,000,000 is asked from the Sunday schools here at home as well as from the countries where the World's Sunday School Association is active abroad. Last year about \$1,000,000 was gladly given by these schools at the Christmas season. This year the need is much greater and double the amount furnished last year is the minimum now.

A systematic campaign of information to every Sunday school in this country is now going forward under direction of the Sunday School War Council in coöperation with the American Committee for Armenian and Syrian Relief. The headquarters is No. 1 Madison avenue, New York City.

On December 1st, if possible, each Sunday school in America will have a visitor who will urge the work of saving these 400,000 children in Bible lands.

Many Sunday schools will take the offering on December 22nd, while some will make this special day a Sunday in January, since their Christmas offering has already been designated. The exact day is of small importance. The chief matter is to decide on a day as near the Christmas season as may be convenient and then follow the general

plan provided by the Sunday School War Council. A manual has been prepared for superintendents and suggestive stories have been arranged for the junior classes. A button has been designed. Posters, maps of Bible Lands, and other literature can be had upon request. A request blank will bring a full supply of literature.

ANNIVERSARY OF MT. MCGREGOR SANATORIUM

SUNDAY, November 24th, was the fifth anniversary of the opening of the Mt. McGregor Sanatorium and Convalescent Home of the Metropolitan Life Insurance Company of New York, and the opportunity was used to dedicate one or two buildings and to bless a magnificent painting which decorates the



CENTRAL GROUP IN WALL DECORATION
Chapel of St. Mary, Mt. McGregor, N. Y.

east wall of the Chapel of St. Mary. The painting, a detail of which is here reproduced, measures ten feet by twelve, and is hung just above the altar. The famous artist, Elliott Daingerfield, is the painter. The landscape to the left of the figure is very similar to that from the top of Mt. McGregor. The canvas is mounted in an ornamental frame in high relief and colored in rich tones. The picture is Italian in plan, the Virgin in pure white, with a flowing drapery of blue, the Child quite nude except where covered by the Mother's drapery.

CONSECRATION OF FIRST CHINESE BISHOP

THE WEEK beginning September 22nd was so crowded with interesting and epoch-marking events in the history of the Church in China that it is hard to condense an account of them all within the compass of one news-letter.

Thursday morning the seating capacity of the trains on the Shanghai-Nanking Railway was taxed to accommodate the crowds of Christians flocking from east and west to attend the consecration of Christ Church, Quinsan, and the annual meeting of the Men's Auxiliary. What gave the occasion a peculiar interest in the eyes of the Chinese was that the land on which the church stands had been bought and the church erected entirely from funds raised by the Men's Auxiliary of the diocese of

Kiangsu. This organization of Chinese laymen was founded thirteen years ago, and three years later it opened the station at Quinsan and has been supporting it ever since without any help from the mission. It was hardly less interesting to us missionaries as an indication of the missionary spirit and the capacity of the Chinese Church.

On the following Tuesday a congregation estimated at 1,000 filled the new Church of Our Saviour, Shanghai, which was to be consecrated that day. It was fitting that this, the oldest of our parishes, should be the first to build a church for itself without mission help.

The drum and fife corps, made up of boys from the parish school, led the long line of clergy and choir from the vestry around outside the church to the front door, where the Bishop, having broken the seal on the door, led the procession into the church. At the service which followed, the instrument of donation was read by Dr. Tyau, of St. Luke's Hospital, and the sermon preached by the Rev. T. H. Tai, rector of St. Peter's, Shanghai. The music, led by the parish choir of about sixty boys and men, would have been a credit to most churches in America.

The next day, October 2nd, will always be remembered in the history of the Chinese Church as the date of the consecration of the first Chinese Bishop.

The father of the Rt. Rev. Sing Tsenseng was the first Chinese clergyman of the Church of England in Chekiang Province. The future Bishop was born at Ningpo in 1861 and was educated in the schools of the Church Missionary Society, graduating from Trinity College, Ningpo, of which institution he afterwards became headmaster. He was ordained deacon by Bishop Moule in 1889 and was advanced to the priesthood a year later. In 1911 he was appointed Archdeacon, the first Chinese clergyman to hold that office.

At the diocesan synod of Chekiang last winter Archdeacon Sing was elected Assistant Bishop to the English Bishop, the Rt. Rev. H. J. Molony, D.D., of that diocese, and the election was confirmed by the General Synod of the Chinese Church, which met at St. John's University in April.

The Bishop-elect was consecrated in the Church of Our Saviour, Shanghai, by the Rt. Rev. F. R. Graves, D.D., Bishop of Kiangsu and Presiding Bishop of the Church in China, with the English Bishop of Shantung, the Rt. Rev. Dr. Iliff, and the Canadian Bishop of Honan, the Rt. Rev. Dr. White, as co-consecrators. He was presented by Bishop Molony, of Chekiang, and Bishop Norris, of North China, who, with Bishop Roots, of Hankow, and Bishop Huntington, of Anking joined in the laying on of hands. The sermon was preached by the Rev. P. N. Tsu, rector of the Church of Our Saviour. Bishop Sing's son, the Rev. Z. S. Sung, rector of Grace Church, Shanghai, acted as chaplain to his father. (The name is pronounced Sing in the Ningpo dialect, Sung in Shanghai, and Shen in Mandarin.) Another son of the Bishop's is a doctor on the teaching staff of the Yale Medical School in Changsha. Both of them are graduates of St. John's University and a third son is now a student in the same institution.

Most of the clergy of the dioceses of Chekiang and Kiangsu were present at the consecration, with some from other parts of China, about seventy in all. It was an occasion never to be forgotten by those who had the privilege of attending the service.

I will just mention, in closing, the last notable event of the week, the meeting of our annual diocesan synod at St. John's

University on Thursday and Friday. The Rev. K. D. Dzing, rector of St. Paul's Church, Shanghai, was preacher at the opening service, when Bishop Graves administered Holy Communion, assisted by the two secretaries of the Synod, the Rev. J. W. Nichols and the Rev. Y. Y. Tsu.

There is nothing in itself particularly thrilling about the routine work of any diocesan convention; but the intelligent, business-like way in which this fine body of clergy and laity went about their labors fits in with the more dramatic events of this memorable week to give a picture of a Church that has "found itself," that realizes its responsibilities and is honestly trying to fulfil them, and is thereby becoming more and more the light and hope of this great nation of China.—*Southern Churchman.*

NEW YORK INSTITUTE OF APPLIED CHRISTIANITY

THE INSTITUTE OF APPLIED CHRISTIANITY in New York teaches business and professional men to be servants of the public good, always at their own cost, and outside of working hours. That is, it encourages and fits men to serve all causes—the city, social welfare, the Church, as during this war some men are serving the government at one dollar a year. Foremost men of New York have formulated institute plans and approved its methods. About one thousand men have been under institute instruction this year.

To assist in paying the expenses of trained workers a considerable number of distinguished New Yorkers have contributed from \$25 to \$100 each for some years past. The institute has been of much use in connection with the war by furnishing business men from Fourth avenue concerns to serve the Red Cross booths at the great railway stations from 11 P. M. to 6 A. M., enlisting and training them for the purpose. These men each serve one night in the week, remaining at business during the day as usual. The rooms are also used as a Red Cross Auxiliary, while the Seabury Host House is of much value in taking mothers and wives coming to New York from the West and South, when sons and husbands are sick in hospitals there, and providing them rooms and meals at \$1.50 a day, \$9 a week.

MASSACHUSETTS INCREASES ITS FREE SITTINGS

THE ANNUAL meeting of the Massachusetts branch of the Free Church Association was held at the Diocesan House in Boston on November 11th, while all Boston resounded with jubilation over the good tidings from over the water. The report of the executive committee also reflected the growth of the democratic spirit in the free church system. The report read by the secretary, the Rev. Dr. William C. Winslow, stated that of the 45,363 sittings in the churches and missions of the diocese 33,827 are free, and that the gain over last year's report is 836. Of the 207 parishes, chapels, and missions, over three-quarters have entirely free sittings. No consecrations of churches have occurred, but the new and beautiful St. Peter's Church in Weston, formally opened on November 3rd by Bishop Lawrence, has entirely free sittings.

The report fittingly referred to the serious loss by death of several of the officers of the association. Mr. Charles G. Saunders, vice-president, notwithstanding his many other duties within and without the diocese, had been a constant attendant at the meetings and greatly aided the cause and work by his

wise and clear counsels. Three of the directors had been called to their rest: Harry M. Lovering, who was instrumental in founding St. John's Church in Taunton; Henry M. Upham, long connected with diocesan work; and Huntington Saville, identified with educational interests in the diocese.

The Rev. Dr. Reginald H. Howe, president, announced the election of these members to fill vacancies on the board of officers: Vice-president, G. Grafton Minot; directors, William H. Bent, F. Tracy Hubbard, and Phillips Ketcham.

CLERGYMEN'S RETIRING FUND SOCIETY

THE ANNUAL meeting of the directors of the Clergymen's Retiring Fund Society was held November 8th at the Church Missions House. The treasurer's report showed receipts of \$33,581.06, of which \$7,000 had been added to the permanent fund, and \$24,262.60, divided among 293 annuitants. The financial secretary's report included a brief sketch of the relations of the society to past efforts of the Church to provide for her old clergy, and particularly of the probable effects of the establishment of the Church Pension Fund. Its outlook for continued usefulness was shown to lie in three directions: (1) In providing as liberally as possible for prospective and present annuitants, so many of whom have been bitterly disappointed in finding no provision made for them in the Church Pension Fund under its present rules. (2) In accepting as many new members as care to avail themselves of an annuity *beginning at sixty* years of age. (3) In emphasizing that even though a clergyman be looking forward to a pension at 68 from the Church Pension Fund it is well worth his while to secure an annuity at 60 for the eight years before that.

The capital fund now amounts to \$429,214.38, its annuitants number 305, and \$26,170.75 is awaiting distribution among them in amounts varying from \$15 to \$472.50, which is 25 per cent. of each man's contributions to the treasury.

BEQUESTS

MRS. BERTIN RAMSY, a devoted parishioner of All Saints' Church, Appleton, Wisconsin, who recently passed to her rest, left \$5,000 to the parish to be used as an endowment fund.

BY THE WILL of George Beekman, who died at Oyster Bay, L. I., November 9th, the Seamen's Church Institute of New York is given \$15,000 as a memorial to a brother, James W. Beekman, the legacy to pay for a lay reader and a reading room. To Christ Church, Oyster Bay, is given \$5,000 for a stained glass window as a memorial to a sister, Cornelia A. Beekman, and an additional \$1,000 for the purposes of the Church's Italian mission work.

MEMORIALS AND GIFTS

A PAIR OF brass Eucharistic candlesticks were placed on the altar of St. Stephen's Church, Red Springs, N. C., on Sunday, November 17th, and blessed by Bishop Darst. They were given by Miss Lucy Williams in memory of her father, William Fitzhugh Williams.

AT THE early celebration, in St. Stephen's Church, Calgary, Canada, October 13th, the holy table and reredos were dedicated by the rector, Canon James, in memory of twenty-one members of the congregation

who have fallen in active service. At the second service two memorial tablets were unveiled, in memory of two officers. Canon Troop, of Montreal, was the preacher.

A MEMORIAL WINDOW to the late Rear Admiral Thom Williamson, Engineer Corps, United States Navy, was recently dedicated in St. Paul's Church, Haymarket, Prince William county, Virginia. The subject is The Good Shepherd. This is peculiarly appropriate, inasmuch as Rear Admiral Williamson was noted for his love for children. The memorial is erected by his widow and children.

A HANDSOME brass ewer has been presented to the Church of the Holy Spirit, Mattapan, Mass., by the grandchildren of Mr. and Mrs. Charles B. Amory, a beautiful present from little children. It was dedicated last Sunday morning. The will of the late Mable E. Latta, who died in January, 1917, leaves \$800 to the endowment fund of this parish. The amount has been invested in Liberty bonds.

A NEW MEMORIAL rood beam was blessed at the morning service on November 10th at Christ Church, Binghamton, N. Y., a special form of service being used. A tablet will shortly be placed in the church bearing these words:

"Spanning the Choir Arch is the Rood Beam
Erected to the Glory of God
and in loving memory of
EMILY HODGE GRUMMOND ROGERS.
Entered into Life Eternal August 16, 1917."

AT A VICTORY service on Sunday, November 17th in St. Paul's parish, Saginaw, Michigan (Rev. Paul R. R. Reinhardt, rector), a magnificent new set of red hangings and Eucharistic vestments were presented and used. The articles are of damask silk embroidered in gold, the design throughout being the cross and crown. The work was done by Cox Sons and Vining of New York. The gift came from an old member of the parish.

IN ST. PAUL'S CHURCH, Bellevue, Ohio, at the solemn *Te Deum* and Eucharist on the Twenty-fifth Sunday after Trinity, commemorating the passing of the epidemic and the victory of our cause and God's cause, the Rev. Dr. H. P. J. Selinger blessed a priest's stall and prie-dieu "to the glory of God and in grateful acknowledgment of the service for God and country of the fourteen whose names are represented by the fourteen stars in the service flag". The furniture is of old walnut, made out of the last pew of the former furniture of the Church, and given by the Woman's Auxiliary. It harmonizes with the rest of the sanctuary furniture, and was made by a local craftsman, from designs by the rector.

THREE LARGE flags of the finest quality have lately been added to the equipment of St. Peter's Church, Uniontown, Pa., one a service flag, and the others the British and French colors, gifts of Mrs. Mary Gilmore, Mr. Samuel Gilmore, and Mr. A. Plumer Austin. Under the will of Mrs. Margaret J. McClelland, a communicant of the parish, St. Peter's Church has received a bequest of \$500, and one of its missions, Grace, Menallen, \$250. Mrs. McClelland also left \$1,000 for foreign missions. The memory of Dr. and Mrs. Alonzo P. Bowie, late communicants, is to be kept green by the use of their old home for a purpose with which all their interests and activities showed them to be sympathetic. Their children, Lieut. Eleazer R. Bowie, Medical Corps, Amer. E. F., and Miss Elizabeth W. Bowie, a student in Columbia University, have leased the house for a nominal sum to the Congress of Women's Clubs as a social center for young women. Miss Katherine W. Howell, of

St. Peter's has spent the last few months in New York training for this work, of which she is to have charge.

ALBANY

R. H. NELSON, D.D., Bishop

Anniversary Observance—Thanksgiving Service

SPECIAL SERVICES in the church and a reception at the rectory on November 17th and 18th marked the fifth anniversary of the rectorship of the Rev. George Alexander Perry, Jr., of Trinity Church, Watervliet. At the early celebration of the Holy Communion, Sunday morning, a large number received and at the later service the church was filled in spite of a steady rain. On Monday a largely attended reception was given by the parishioners, and during the evening the senior warden presented Mr. Perry with a check for \$230. During the five years of Mr. Perry's rectorship all indebtedness has been paid, except for a small mortgage on the rectory, which will shortly be liquidated.

MORE THAN 3,000 persons packed All Saints' Cathedral Sunday afternoon, November 17th, to take part in the municipal thanksgiving service. It was very simple. There was no sermon, the only speaker being Bishop Nelson, who made a brief address of welcome. Psalm 136 was read by the Rev. James S. Kittell, pastor of the First Reformed Dutch Church; the Rev. Curtis E. Torrance, pastor of the First Methodist Church, read the Scripture lesson; and the Rev. William H. Hopkins, D.D., pastor of the Old First Presbyterian Church, offered a prayer of thanksgiving. The benediction was pronounced by Bishop Nelson. One of the features of the service, the first of the kind ever held in the capital city, was the singing of popular patriotic hymns and war songs. The walls of the great Cathedral rang for the first time in its history with secular songs.

ATLANTA

HENRY J. MIKELL, D.D., Bishop

Diocesan Conference

THE DIOCESAN CONFERENCE this year was a distinct success, in interest manifested, breadth of vision gained, and clearer knowledge of Prayer Book revision. It opened with a devotional service on the evening of November 5th, with an address by Dr. R. W. Patton on Democracy, Freedom, and the American Negro. On Wednesday, the conference was opened with Holy Communion, followed by the Litany and a quiet hour led by the Bishop. Then followed the report of the committee on Prayer Book Revision, after which the proposals were discussed and referred back to the diocesan council which meets in January. Miss L. L. Snook made a splendid talk on the Advent Call, and Miss May Case Marsh presented the work of the Girls' Friendly Society. Mr. A. H. Hunt, Principal of the Fort Valley School, gave an instructive and appealing address on the work of that school for negroes, now under control of the Church. On Thursday morning came the report of the committee in charge of the change in Canon XII, to allow women on the vestry. After much discussion it was decided by vote not to recommend this change. On Wednesday evening the climax of the conference was an inspiring missionary service with addresses by the Rev. W. L. Loflin, in charge of missionary work around Atlanta, and Archdeacon Braithwaite, in charge of the colored work. These conferences are of vital importance to the missionary and spiritual work of the diocese.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Ep. Coadj.

Memorial Service—Brotherhood

A MEMORIAL SERVICE was held in Trinity Church, Fayetteville (Rev. A. E. Dunham, rector), on November 3rd for Private Charles A. Skinner and Lieutenant Clarence A. Dennis. On November 10th a memorial service was held at St. John's School, Manlius, by the Rev. Mr. Dunham for Lieutenant Dennis.

A MEETING of the diocesan assembly of the Brotherhood was recently held in Grace Church, Cortland, when the following officers were elected: President, H. Allen Allingham of Waterloo; vice-president, John W. Illston, Cortland; treasurer, James McMahon, Ithaca; chaplain, the Rev. Ralph Bray; council member, F. H. Pyke, Syracuse. On Saturday evening a preparatory service was held for the corporate Communion on Sunday morning. The sermon on Sunday morning was preached by the newly elected chaplain, on Brotherhood.

THE EPIDEMIC is now a thing of the past and all churches are open again. Many parishes were hard hit, and there were many deaths. For instance, in All Saints' Church, Fulton, there were nineteen deaths, and in Christ Church, Oswego, twelve persons died in ten days. Parish houses were generally turned over to the Red Cross. In Seneca Falls, the rector, the Rev. William Bours Clarke, D.D., was made chairman of special relief for the whole town. The parish house at Fulton was used as Auxiliary hospital.

THE BISHOP has given permission to the Rev. Dr. Hotaling, a minister in another religious body, who is now in charge of the Onondaga Orphans' Home in Syracuse, to speak in Syracuse parish churches to gain support for the home.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Fall Meetings

THE NEW HAVEN assembly of the Brotherhood met in Christ Church parish house on Monday evening, November 25th. Mr. Geo. Randall was the principal speaker. The annual corporate Communion was held at Trinity Church on St. Andrew's Day.

THE SUNDAY UNION of the Hartford archdeaconry met on Thursday afternoon and evening in St. Mark's parish, New Britain.

THE ANNUAL council of the diocesan branches of the Daughters of the King will be held in St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), on Thursday, December 5th. An attractive programme has been prepared.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Victory Service

THE VICTORY SERVICE in St. Andrew's Church, Fort Worth, on November 17th, was a community thanksgiving in which the rector, choir, and congregation of Trinity parish united with their sister church. A modified form of matins had been arranged by the rector of St. Andrew's, the Rev. Edward Henry Eckel, with the approval of the Bishop. Bishop Moore officiated in the specific "thanksgiving after victory" of the Prayer Book, of which the solemn *Te Deum*, with ceremonial accompaniments, was the principal feature, in accordance with Ang-

lican tradition. The Rev. Lyman P. Powell, D.D., preached impressively on the moral issues of the war.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Churchyards Consecrated—New Rectory—Summary of the Epidemic

ON ALL SAINTS' DAY Bishop Kinsman consecrated the churchyard surrounding the mission church of St. Martin's, Hartly. On All Souls' Day he consecrated the churchyard of Christ Church, Dover, and dedicated the wall and lych-gate in memory of Mrs. Anne Ridgeley du Pont and her daughter, Amelia Elizabeth du Pont (Mrs. Eugene du Pont). During the rectorship of Archdeacon Thompson Christ Church has been enlarged and beautified in various ways by the generous gifts of the late Mrs. Eugene du Pont and her children.

ST. LUKE'S CHURCH, Seaford, has purchased a new rectory, the best in South Delaware, of which the rector and his family took possession in September. Bishop Kinsman held a brief service of benediction on the evening of November 3rd.

DELAWARE suffered severely from the influenza, especially in Wilmington. The city clergy were all actively engaged in the care of the sick in homes and hospitals, and among the victims were the Rev. William H. Laird, D.D., rector of Immanuel, the Rev. R. W. Trapnell, rector of St. Andrew's, and the Rev. Robert Bell, vicar of Old Swedes'. Although many of our own people suffered from the epidemic, there were few deaths.

ERIE

ROGERS ISRAEL, D.D., Bishop

Letters from Bishop Israel

WE QUOTE from the *Diocese of Erie* several passages clipped from late letters of Bishop Israel:

"September 10th.

"The suffering of the world seems concentrated in the military hospitals to-day. And yet we know that the usual amount of daily suffering goes on everywhere, just the same.

"Of services I have many, of course. We inherit a little chapel, used formerly as a private chapel by one of the hotels, a room seating about seventy-five, opening on a lovely garden. An interesting part of these services is that our field is so large that every congregation is different. We have singing at all but the early celebration—and it is singing, I assure you. I have many private Communions, both at bedsides and in rooms (we have the small hotel rooms), when I celebrate at a communicating door, in this way ministering to several rooms at once."

"September 11th.

"The chaplains of two units in the neighborhood have called upon me for confirmations and I have an occasional confirmation in my own flock. It is all an entirely different life from that on the line. More exacting in time and some other ways; more personal, and trying upon the sympathies, but with danger from the enemy eliminated and with that a certain inspiration and excitement lost. The contrast is sometimes very striking, as when, on a recent occasion, I confirmed at a lovely English chapel at base number thirty, when a similar service came to my mind held on the firing line in an old tent, perforated with shrapnel, and from which the Y. M. C. A. had been compelled by the commanding officer to remove to a dug-out. The atmosphere was very thick that day, so we were allowed to use it for a short time for the services,

the congregation, which was permitted to assemble only one or two at a time, kneeling or sitting on the bare floor, before an altar arranged on a box. There I had baptized, confirmed, and celebrated the Holy Communion, a spirit of the deepest reverence and devotion manifestly filling the hearts of men. Such contrasts will follow me now the rest of my life, and surely I should be a better man. The suffering and mutilations caused by the war are seen more clearly, it seems to me, in a hospital like this, than even at the very front. And to think that this is but one little stream of the very great flood of suffering with which the whole world is deluged. I was homesick for the work at the front at first, but my whole heart goes out now to these mutilated, suffering, homesick boys, all children again, it would seem, though varying in age from 16 to 50, and like children asking the impossible of me in the way of attention and visits, and yet always, as I pass from room to room, responding with smiles to my greetings, telling me stories of the trenches, very marvelous sometimes, and chaffing me on every imaginable subject, just to keep me a few minutes longer."

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop
New Church Location

THE DIOCESE has secured a splendid property in the northern part of the city of Indianapolis at the corner of North Meridian and Thirty-third streets. The large lot has a very substantial brick building. After alterations and repairs now being made it is hoped that services can be held by the first of January. The Church has made a very wise move, as the growth of the city has been very largely in this direction. A church at this location will add greatly to the convenience of the Church population.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop
"Regulated" Services—Thanksgiving

CHURCHES in Louisiana were closed during the recent epidemic, but in many parishes the church bells were rung and the priest alone said the service and prayers. On the first two Sundays in November the churches were allowed to hold services of not longer than thirty minutes.

A NOTABLE SERVICE of thanksgiving for victory was held at Trinity Church, New Orleans (Rev. Dr. Walter B. Capers, priest in charge), on the afternoon of Sunday, November 17th. Most of the foreign consuls or their representatives were present as guests of honor, and every seat was filled. In his address Dr. Capers aptly described the war's climax: "The heathen raged, kingdoms were moved, and people imagined vain things; then God spoke and the German army melted away."

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.
Woman's Auxiliary—Clericus Asks Change of Football Hour

THE WOMAN'S AUXILIARY on Tuesday, November 19th, at the Church of the Holy Communion, St. Louis, held a meeting postponed on account of the quarantine. Bishop Thomas, of Wyoming, gave an interesting talk at the morning service on work among the Indians. In the afternoon large general and special pledges were made for Wyoming. Mrs. E. F. Cushing made a clear presentation of the Advent Call. While influenza

has prevented the desirable preparation for this event it was determined to do everything possible. At the regular monthly conference at St. George's Church on November 29th, instruction will be given to messengers and intercessors. On December 4th, a quiet day will be had at St. Peter's Church. A number of the churches will be open for daily services through the first week of Advent and will have this call especially in mind.

THE QUARANTINE disrupted a number of well-planned movements and made impossible some diocesan gatherings.

THE CLERICUS has asked the school board to change the time of Thanksgiving football games from morning to afternoon. While such an arrangement is to be desired on this day any year, it seemed especially proper this year in view of the President's proclamation for observance of the day. The clericus has under consideration a monthly meeting with the local federation.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop
Order of the Gold Star—Rev. Arthur H. Marsh
—Bishops in Provincial Conference

THE ORDER OF THE GOLD STAR is the name of an organization which the Rev. Thomas J. Mackay, rector of All Saints' Church, Omaha, is endeavoring to have formed. It will commemorate the boys who have died in the nation's service, and its membership, limited to immediate relatives, would be nation-wide. Mr. Mackay's youngest son, Stanley, who died in camp in Florida, was one of the first Omaha boys to give his life. The first formal meeting of the order, held in All Saints' Church on Sunday, November 17th, was attended by about fifty relatives of boys who have paid the supreme sacrifice. The Rev. Mr. Mackay was elected president of the national order. Membership in the order will be extended to fathers, mothers, brothers, sisters, and wives of United States and allied soldiers and sailors who have died in the great war. Provision will be made for admission of descendants of members, that the society may be perpetuated.

BISHOP WILLIAMS entered Clarkson Memorial Hospital, Omaha, last week for a course of treatment.

NO DOUBT now remains as to the death of the Rev. Arthur H. Marsh, who was reported dead from wounds received in action, October 7th. The last letter received from him is dated September 28th. It is thought that Chaplain Marsh was wounded while ministering to the wounded of his regiment in the front line trenches. Mr. Marsh was a very active priest in the city of Omaha. He was born at Calliope, Iowa, July 12, 1883, the only child of the Rev. Arthur E. and Marie Louise (Marmion) Marsh, and was graduated from the University of Nebraska in 1905. He was the first Nebraska man to receive the Rhodes scholarship, and in 1905 entered Keble College, Oxford, where he received his bachelor's degree in 1908, and the master's degree in 1911. He was ordained deacon and priest in 1909 by Bishop Williams. From 1909 to 1914 he was senior master of the National Cathedral School for Boys, Washington, D. C., and later became headmaster of Bishop Scott School of Oregon. In the fall of 1915 he became vicar of St. Paul's Church, Omaha. He married Miss Nancy J. Payne and is survived by his wife, two sons, and his parents, the Rev. Canon and Mrs. A. E. Marsh of Blair, Nebraska.

THE BISHOP has asked the children of the Church schools to give their Advent offering to the mission at Winnebago, where a school

for Indian children is being maintained by the Rev. Elias Wilson.

AT THE call of the Bishop of Duluth the bishops of the Sixth Province will meet on January 8th with Bishop Williams, in Omaha, for a three days' conference.

THE MISSION of Trinity Church, Norfolk, has become a parish.

THE WOMAN'S AUXILIARY of Greater Omaha held its regular meeting for November in Gardner Memorial parish house. The Rev. Charles R. Tyner, lately returned from the front line trenches, was the principal speaker.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop
Aid to Influenza Victims

PRACTICAL CHRISTIANITY was exemplified during the recent epidemic by the teachers of the Rock Ridge Farm Life School, who went out with their 190 children to pick cotton in the fields of people incapacitated by the influenza. This was done a week before Governor Bickett suggested universal following of this good example. Not only did they help in the fields, but they cared for the people in homes as well.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.
Anniversary of Cornerstone Laying—Victory Celebration in Trinity Cathedral

THE FORTIETH anniversary of the laying of the cornerstone of St. Alban's Church, Toledo, occurred on October 16th, but the celebration was postponed for three weeks because of the epidemic. It came off finally on Wednesday and Thursday, November 6th and 7th, and on Sunday the 10th. On Wednesday evening there was festal even-song, for which many former members of the choir came back into their places. Bishop Du Moulin made an eloquent address, based on the biblical significance of forty as a period-number signifying preparation and training. Dr. Gunnell, rector of Trinity, Toledo, the mother church, made an address of congratulation, and Mr. Louis Bartlett, a former warden, followed. A social hour, with light refreshments, had been arranged, and a short concert of choice music was provided by musical friends of the rector.

On Thursday evening the children's celebration took place, and on Sunday came a corporate Communion of the parish with an historical sermon by the rector.

NOVEMBER 11th held all the noise and jubilation it well could for the signing of the Armistice, and by Wednesday evening the people were ready to pack the Cathedral for the first public service of prayer and thanksgiving. The procession of the flags of the allied nations was a feature of the procession. Bishop Leonard read for the lesson the 60th chapter of Isaiah; special prayers for soldiers, sailors, and aviators were read by the Dean. The Bishop spoke on the meaning of "the day", the most remarkable in history except the birthday of the Saviour, and said that the day of the small nations had dawned. Dean Abbott followed with the address of thanksgiving. The flowers on the altar were in loving memory of the heroes of the Cathedral who have fallen in the service of their country and of humanity.

OREGON

W. T. SUMNER, D.D., Bishop
Clergy Minister to Epidemic Sufferers—Clericus
IN RESPONSE to the demand for help at the Auditorium, which was converted into a

hospital for victims of the influenza in Portland, Bishop Sumner and seven of the clergy maintained night and day vigils, assisting and comforting the patients materially and spiritually. Churches in Portland were closed five weeks, and opened again on Saturday, November 16th.

THERE HAS been great revival of interest in the Portland clericus. Splendid papers were read recently by the Rev. F. K. Howard and the Rev. E. H. Clark. A monthly celebration has also been arranged, the first celebrant being the Rev. John G. Hatton, who also gave a helpful meditation.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Drawing Room Meetings

ON THE evenings of the week of November 17th, the Rev. John Gillespie Magee, a missionary now home on furlough, gave a series of neighborhood missionary talks at residences of members of Calvary Church, Pittsburgh. Mr. Magee was baptized, confirmed, and ordained in Calvary, and his salary is provided by the parish, so that he is their personal representative. During the succeeding week he gave three such talks at the homes of parishioners of the Church of the Ascension.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Letters on Church Life—Days of Intercession—An Old Communion Set

THE BISHOP and the clergy of the see city are planning to send out a series of joint pastoral letters dealing with the defects of Church life, in heart-searching preparation for the return of the boys to the easy-going selfishness and superficialities of civilian life. The Advent campaign in the city will urge a definite standard of religious obligation.

ST. PAUL'S CHURCH, Peoria (Rev. H. L. Bowen, rector), has arranged for eight days of perpetual intercession during the Advent week of Prayer, relays of persons spending one-half hour each before the altar praying for the graces the church and nation so much need. This parish has paid in this year to general missions \$1,050, which is \$429 over its apportionment.

THE REV. DR. LEFFINGWELL has given to the general missionary a private communion set which he has had for many years. It was made from family keepsakes, silver ornaments, etc., and is of beautiful pattern. It is very compact, and yet large enough to communicate thirty people—just a practicable size for mission work. The service will be available perpetually for mission work in the diocese.

THE VESTMENT GUILD of Trinity Church, Rock Island, spends one day a week at the Rock Island Arsenal mending soldiers' clothing, and will continue this work as long as needed.

RHODE ISLAND

JAMES DEW. PERRY, Jr., D.D., Bishop

Anniversary—Reception—Churchman's Club—Advent Call—Italian Missions

THE FIFTIETH ANNIVERSARY of St. John's Church, Ashton, was commemorated November 9th and 10th with a good deal of enthusiasm. It was also the twenty-fifth anniversary of the rectorship of the Rev. William Pressey. The anniversary banquet in the parish house on Saturday evening was followed by stirring and interesting speeches. The Rev. Arthur M. Aucock, D.D.,

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a member of the Standing Committee, brought greetings from the diocese. Miss Sarah M. Drown told of the beginnings of St. John's parish. The Rev. A. M. Hilliker, rector of Christ Church, Lonsdale, spoke of the relations of his parish in the early days and Mr. R. H. Ives Goddard of the relations of the Lonsdale Company with St. John's. The rector summarized his quarter of a century experiences, and Prof. Wilfred H. Munro gave historical reminiscences of the diocese for half a century. The religious observance came the next day with a special sermon by the rector in the morning and another in the evening by the Rev. John F. Scott.

ON THE evening of November 14th, a public reception given in St. Mary's parish house, East Providence, to the new rector, the Rev. Henry Martyn Saville, and Mrs. Saville, was largely attended. The senior warden, Mr. Thomas B. Maymon, was in charge. After every one had been presented to the rector and his wife and others in the receiving line, Mr. Maymon gave a short account of the forty-eight years' work of the parish. He then introduced the Rev. Arthur M. Aucock, D.D., who took the Bishop's place in welcoming the new rector. Following him, the Rev. George S. Pine, associate diocesan missionary, as a long time friend, vouched for him in glowing terms to the people of St. Mary's. The new rector spoke of the worship and doctrine St. Mary's had always stood for and would under him still stand for and put large hopes on what might be done by priest and people, even by the time, two years hence, when the parish would celebrate its fiftieth anniversary. A short entertainment followed.

THOUGH THE absence of the Bishop in France was felt by members of the Churchman's Club at their fall dinner at Tack's Head, Providence, on November 14th, a patriotic and thankful spirit prevailed, echoing the joyful news of the German surrender a few days before. A letter from the Bishop, read by the Rev. P. F. Sturges, had the closest attention of everybody. And thrilling speeches were made by Mr. Harry Parsons Cross, recently returned from France, and by Col. H. Anthony Dyer, both of whom brought home the greater need than ever for looking after the boys over there through the seven associated societies in the United War Work Campaign.

ONE OF THE features that the diocesan war committee and a committee from the Woman's Auxiliary have planned for the Advent Call is a series of services the first week in Advent at Grace Church, Providence, at which there will be well-known speakers. It is hoped that Christian people of all sorts will be awakened to take part in praying, so that noon-day prayer will be generally observed. Weekly services for cultivating the habit of noon-day praying will be held in many parishes. Sunday school teachers will try to have their scholars take up the habit.

THE DIOCESAN MISSIONARY to the Italians, Miss L. M. Skinner, has secured a good apartment in the chief Italian district of Providence, where she may centralize her work. There are at least three districts in the city in which the Italians are numbered by the ten thousands, and thousands of Italians elsewhere in the state. It is a big task that the missionary has before her, but the past year she has collected facts as to the unchurched of these interesting people that will be of great value when definite work is attempted. Already many of the children have been brought into the Sunday schools, and many older persons

who have drifted away from all religion are getting to understand that there is a Church that is Catholic and not Roman.

ST. PAUL'S CHURCH, Pawtucket, was the first church in the diocese to hold a service on the memorable Monday when victory was declared. The rector, the Rev. R. A. Seilhamer, began ringing the church bell at 3:15 A.M., and soon a number of people gathered there. The church was lighted and others came, and at 4 A.M. the rector had prayers and thanksgiving. At noon a special service was held, with music and address. The bell of St. Paul's, which is a Paul Revere bell, rang from 3:15 A.M. till noon, the ringing begun by the rector being continued by relays of men and women and Boy Scouts.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Bishop Gailor Speaks in Methodist Church — Convocation Postponed

WHEN THE BISHOP visited St. Raphael's House, Monterey, on Sunday, November 10th, confirming one candidate, he was asked to address a meeting called at the Methodist Church in behalf of "united war work". Consenting, he preached one of his best sermons, calling on all to assume their full responsibility to maintain a high moral standard.

THE CONVOCATION of West Tennessee has been postponed owing to the illness of the Rev. Paul Williams, rector of the entertaining parish.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

A Statement and Protest

SHORTLY AFTER the order closing the churches of Richmond had been rescinded the local clericus published a statement and a protest. The statement called attention to the consistency with which churches of every name had obeyed the closing order. The protest was against the complete failure to recognize the place and purpose of the Church in community life. A measure of indulgence was given to concerns of business and pleasure, but the churches were closed abruptly early on Sunday morning, with no opportunity to adjust themselves. The clericus felt that if regard for places of business and amusement allowed them to run crowded on Saturday nights, regard for the churches should have allowed them to be open at least through Sunday morning. This would merely be fair play for the spiritual organization of the community. The churches in the community could well be put in the regulated rather than the prohibited class. Finally, to refuse to lift the quarantine on Sunday morning and then to lift it on Monday morning repeated the seeming discrimination against the Church, an act which must be challenged not for present explanation but to guard against repetition.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Services of Praise and Thanksgiving

IT IS PROBABLE that the most memorable of the services of thanksgiving for victory in this country was that held in the Bethlehem Chapel of Washington Cathedral on the afternoon of Sunday, November 17th. The President, on whom have rested such heavy responsibilities, was there accompanied by Mrs. Wilson. Members of the cabinet, representatives from the British, French, and Italian embassies, and of the Belgian and Serbian legations, heads of

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many of the government departments, and officials of the army and navy, crowded the chapel to its capacity. Once more was borne in upon those privileged to be present the great need of a completed Cathedral in the nation's capital, where a multitude could have a share in national observance.

The Bethlehem Chapel is imbued with the spirit of peace and beauty, and was never more beautiful than at the close of this afternoon, with the soft radiance of the vesper candles lighting the altar and reredos. The flags of the allied nations stood grouped at the sides of the altar. In the chancel were many of the clergy, Bishop Harding, the Rt. Rev. Dr. Frank Du Moulin, Bishop Coadjutor of Ohio, and the Rt. Rev. Dr. Daniel S. Tuttle, Presiding Bishop, who most fittingly was able to be present and pronounce the benediction.

The service, the Cathedral form of choral evensong, was unified by a great central theme, the triumph of righteousness. The psalms were the 98th, "O sing unto the Lord a new song: for he hath done marvelous things", and the 124th, "If the Lord himself had not been on our side". The lesson was the thirty-fifth chapter of the book of the prophet Isaiah; and the recessional was the great hymn of triumph and faith, "The Strife is o'er, the battle won".

A PEOPLE'S SERVICE of praise and thanks was held at Trinity Church in the evening. Preaching on the text, "I saw a new heaven and a new earth," the Bishop Coadjutor of Ohio predicted the rapid development of a new human being to meet the needs of the re-created earth. Bishop DuMoulin said that the vision of St. John was repeating itself to all men to-day with the birth of a new earth, and warned us that victory is always a means to an end and never an end in itself. The triumph of American and allied arms was a challenge from heaven to mankind to turn a new leaf.

WESTERN COLORADO FRANK HALE TOURET, Miss. Ep.

Intinction—Honor Roll—A Quarantine Leaflet

THE BISHOP has urgently recommended intinction in the service of the Holy Communion in view of the epidemic, and the presence of many tuberculous people in Colorado.

THE HONOR ROLL of the district now totals 119 stars, four of which have turned to gold. St. James' Church, Meeker, has 28 stars on the service flag, and St. John's, Ouray, has 24.

ST. PAUL'S CHURCH, Montrose, has sent out a weekly leaflet of meditation with Prayer Book references to each church family during the quarantine.

WESTERN NEW YORK CHARLES HENRY BRENT, D.D., Bishop

Church Home — All Saints' Day Observance —
Chaplain Ward Wounded — Woman's Auxiliary

A TOUCHING incident took place at the annual donation day of the Church Home, Buffalo, on November 20th. A short programme had been arranged, but before beginning one of the youngest girls stepped out from the ranks and presented to the board of managers a war stamp which the children had purchased with the scanty pennies that had come into their possession during the year. The outside friends of the home did not allow war demands to lessen their generosity, but gave larger cash donations. The Sunday school children filled the storeroom with their "pound packages" of provisions, as is their annual custom.

AS THE quarantine for the epidemic was not lifted in Rochester until after All Saints' Day, the clergy of the city observed Friday, November 22nd, with the usual services appointed for the feast.

WORD HAS been received in Buffalo that Chaplain Ward, serving with the 108th Division, has been wounded, but is making good recovery in an English hospital. Chaplain Ward went "over the top" time and again during the last offensive.

THE ANNUAL meeting of the Buffalo district of the Woman's Auxiliary was held at St. John's Church, Buffalo, on Friday, November 15th, when Mrs. Wm. D. Walker made a strong appeal for the Auxiliary's war emergency fund. The diocese has pledged at least \$1,000 to the Board of Missions by January 1st to supplement missionary salaries affected by the increased cost of living or the difference in rate of exchange. Mrs. J. W. D. Cooper gave an explanatory outline of the Advent Call.

A VERY IMPRESSIVE service of thanksgiving was held in St. Paul's Church, Buffalo, on Monday evening, November 11th. The chimes played the national airs and hymns for an hour before the organ began. The service, a brief one, included the reading of the President's proclamation by the Mayor, the singing of the doxology, a psalm, lesson,

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creed, and prayers. The congregation stood as the French flag was carried to the front of the chancel and a soloist sang a verse of the *Marseillaise*. The Belgian flag followed while a verse was sung of their national hymn, the Italian flag came next while the organist played their hymn, and then the English and American flags were brought together when the congregation burst into the singing of *America*. Among the clergy were two priests of the Polish Old Catholics of a Buffalo parish, recalling the part Poland has played in the war.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Apportionment — Conference — Ministrations
During Epidemic

THIS DIOCESE is the first in the province to "go over the top" in meeting its apportionment. Archdeacon Heaton reports that there is still \$600 to be collected from twenty-two parishes and missions. An effort to meet the apportionment by November 1st resulted in a number of substantial individual offerings. It is now hoped that the diocese will raise \$3,500 for general missions before the end of the year.

BISHOP CAPERS has asked for a conference of the clergy, and of lay members of important committees, in San Antonio on December 17th and 18th to review the report of the finance committee. At this time the Board of Religious Education and the Social Service Commission will also meet. Preparations will be made to celebrate the fifth anniversary of the consecration of Bishop Capers at the council in St. Mark's Church, San Antonio, on May 1st.

THE CLERGY and their wives have been doing a truly remarkable work during the epidemic by serving in the emergency hospitals, nursing in homes, and by visiting the sick.

AN INSPIRING SERVICE was held at St. Mark's Church, San Antonio, on Monday morning, November 18th, the day upon which the churches were allowed to resume services. As a result of the announcement of the armistice, so many people kept coming to the church for prayer that the rector, the Rev. W. Bertrand Stevens, Ph.D., arranged a celebration of the Holy Communion at which the Bishop and all clergy of the city were present. Without previous announcement, a large congregation was present. A liberal thankoffering was made, which will be devoted to Armenian relief.

Educational

ST. JOHN'S MILITARY SCHOOL, Salina, Kansas, is filled to capacity, and two cottages are now under construction, to accommodate fifty more boys who enter in the January term. The Rev. Edward H. Rudd, D.D., has assumed his duties as chaplain.

The Magazines

THE *Youth's Companion* continues its long practice of sending a kalendar to every subscriber who has paid for a year in advance, and the attractive kalendar for 1919 is now received. The periodical itself is of such high merit as not to need anything more to commend itself for family reading, and the kalendar is therefore that much additional, bringing pleasure to any family. (Perry Mason Co., Boston.)

A LEAGUE OF CHURCHES is the title of an article by the Bishop of Carlisle, in the *Nineteenth Century* for September, which is

well worth consideration. Not that the Bishop says much that is original, but what he says is clearly and forcibly expressed and bears marks of truth. Pointing out that diversity is not only a sign but a spring of the life of a religion, he continues: "The lower a religion, the more apparent are its uniformities: the higher a religion, the more conspicuous its diversities. Necessarily so. Because the lower it is, the less thinking it provokes and requires; the higher it is, the more thinking it encourages and stimulates. And wherever thinking enters diversity follows." But a Christian Church must of course possess the characteristics of Christianity. Accordingly there must be not only unity but uniformity among the Churches. How this uniformity combined with diversity is to be attained is then discussed at length. The Bishop of Carlisle's theological views are well known, and his opinion on this vital subject is not likely to command the assent of all Churchmen, but his final sentence is of interest to Americans: "The only true and sure test of either men or institutions is that of Christ: 'By their fruits ye shall know them.' Judged by this test, who, not a papalist, will hazard the opinion that in the present crisis of the world, when the liberties and fellowships of mankind are at stake, the utterances of the lay President of the United States of America have not been more Christlike and apostolic than those of the ecclesiastical president of the Papal Church?" Two articles on India are in this number—one by an Indian gentleman, Dr. Madavan Nair, who attacks the new scheme of Indian reform on the ground that it means "handing over to the tender mercies of the small class of the *intelligentsia*" the submerged masses of the country; the other, by Sir Theodore Morison, proposing the foundation of a colony composed of (British) Indian immigrants in German East Africa. The vast subject of a League of Nations is discussed by two writers, Mr. W. S. Lilly and Dr. Arthur Shadwell, who both take the view, un-Christian as well as impolitic (now happily rejected by the Council of the Allies under the leadership of our President), that from such a league Germany should be excluded. Germany's Food Problem is the title of an extraordinarily well-informed study by the Rev. J. A. F. Ozanne (captain in the British Garrison Artillery), which gives a lurid picture of the extent to which profiteering in foodstuffs has been going on in that country. Professor J. Y. Simpson writes with his accustomed lucidity and clearness of *The Present-Day Significance of Siberia*. The original Russian population of Siberia, he declares, was drawn mainly from three sources—the Cossacks who first conquered the country, and other adventurous elements; the exiles, political and criminal; and the great band of dissenters from the Greek Church who were either banished or went into exile of their own accord. That is, it consisted, broadly speaking, of men and women who were in some way, intellectually or physically, more active and more earnest than their fellow countrymen who remained in European Russia. The result is that to-day the average Sibiriac, or descendant of the old settlers, is a more vigorous, intelligent, enterprising, and up-to-date individual than the average European Russian. His history, social and economic, and the possibility for him of a glorious and useful future, are then sketched by Professor Simpson, who, it is interesting to note, tells us that there in Siberia the Bolsheviks have been least successful—largely, no doubt, because Siberia is not an industrial country, and, the Siberians being a nation of small holders, the land question is already justly settled.

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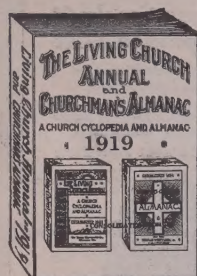
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other information. These are not hasty or superficial generalities, but statements compiled officially with the greatest care. Even regular readers of the Church papers cannot have this detailed information ready for reference in any other form. There are portraits of newly-consecrated Bishops and Bishops-elect.

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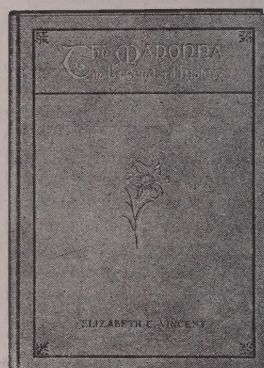
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